

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LIV.

JUNE, 1831.

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. III.

SOON after Servetus began to practise as a physician, he met with his former pupil and friend, Peter Palmier, Archbishop of Vienne, who strongly urged him to settle in that city, and offered him an apartment in his own house. This offer Servetus was induced to accept; and here he continued to live, in good practice, and upon the most friendly terms with his Right Reverend Patron, till his repose was destroyed by the machinations of his arch enemy. It was not till after a period of thirteen years, spent in the greatest harmony, in the society and under the roof of a Catholic Prelate, that Calvin was able to mature the plan which he had formed for the destruction of Servetus. "Calvin," says Daniel Chamier, of Dauphiny, "not only professed a belief in the doctrine of the Trinity, but defended it with the greatest constancy, while the Papists were slumbering, *among whom, as long as Servetus lived, he lived in safety*: but at length he was made by Calvin to feel the *force* of truth, and when he came to Geneva, was visited with a *holy* severity by the *pious* magistrates of that city." Bolsec informs us, that as much as seven years before the death of Servetus, Calvin declared, in a letter to Peter Viret, that if he should ever come to Geneva, he would not allow him to return from it alive. The following has been assigned as the cause of this unchristian determination. In the year 1546 Servetus sent to Calvin a manuscript copy of a certain work, in which he freely canvassed his opinions, and ventured to point out some of his errors. Servetus at the same time requested Calvin's opinion concerning this work, which is supposed, with good reason, to have been the original draught of the "Restitutio Christianismi." But Calvin was so much incensed at the freedom which Servetus had taken in animadverting upon his views of the Christian scheme, that he ever after inveighed against him with the greatest bitterness, and came, as we have seen above, to the deliberate determination of plotting his destruction. This determination could not be carried into effect at once;

nor would Calvin, perhaps, have been able to accomplish it at all, had not Servetus, in his zeal for the truth, and his indignation against error, ventured upon the publication of the work above-mentioned. His avowed object in the composition of this book was to bring back the Christian world to what he conceived to be the primitive standard of faith; and it was for this reason that he entitled it "Christianismi Restitutio," or "the Restoration of Christianity." It consists of seven parts. The first and last of these are particularly devoted to the doctrine of the Trinity; and the fifth contains a series of thirty letters addressed to Calvin on various doctrinal subjects. No author's name is given in the title-page; but M. S. V., the initial letters of *Michael Servetus Villanovanus*, are placed, together with the date, (1553,) at the end of the work. It was no sooner published than the most strenuous efforts were made, both by Protestants and Catholics, to suppress it, and with such effect, that not more than three copies are now known to exist. A facsimile of it was published in 1791, but copies of this are almost as seldom to be met with as the original. It was in the "Christianismi Restitutio" that Servetus promulgated his discovery of the circulation of the blood. This discovery he beautifully unfolds in a passage which is too long to be transferred to the present memoir, and from which therefore the following brief and necessarily imperfect extracts are taken: "Cor est primum vivens fons caloris, in medio corpore. Ab hepate sumit liquorem, quasi materiam et eum vice versa vivificat." "Vitalis spiritus in sinistro cordis ventriculo suam originem habet, juvantibus maxime pulmonibus ad ipsius generationem." "Ille itaque spiritus vitalis a sinistro cordis ventriculo in arterias totius corporis deinde transfunditur." Calvin, who was always on the watch for something by which he might criminate Servetus, soon gave out that this work was written by him; and availing himself of the assistance of one William Trie, a native of Lyons, who happened at that time to be residing at Geneva, he caused Servetus to be apprehended, and thrown into prison, on a charge of heresy. Some of the friends and disciples of Calvin have attempted to free him from this odious imputation, and he has himself represented it as a calumny; but the fact that Servetus was imprisoned at his sole instigation is too evident to admit of dispute. Abundant proofs of it may be found in the accounts of La Roche, Allwoerden, Mosheim, and Bock. Servetus had adopted the name of Villanovanus at least twenty years before the publication of his "Christianismi Restitutio;" and it was scarcely known that Villanovanus and Servetus were the same person, till Calvin, with studied malignity, wrote to his friends to inform them that "Servetus was lurking in France under a feigned name." In order to prove this identity, William Trie was furnished by Calvin with some of Servetus's original letters, which were transmitted to Vienne; and the evidence supplied by them being conclusive of the fact, Servetus was apprehended, and committed to prison without delay. But having so long and so reputably exercised his profession of a physician in that city, M. de la Court, Vice-bailiff and Judge of Dauphiny, gave orders to his gaoler to treat him with kindness, and permitted all his friends who wished it to have free access to him. After undergoing three separate examinations, in the last of which he acknowledged himself the author of the letters to Calvin, he saw that his life was in jeopardy; and availing himself of the carelessness or connivance of his gaoler, effected his escape. His intention now was to settle as a physician at Naples, where Signor John Valdez, the subject of our next memoir, had already introduced the principles of Unitarianism; but he was induced by some strange fatality to go by way of Geneva; and Calvin, who had heard of his escape from

Vienne, and of the probability of his passing through Geneva on his way into Italy, was on the watch for him, and caused him to be apprehended immediately after his arrival. The laws of this city forbade that any one should be imprisoned, unless his accuser were imprisoned with him. Calvin, therefore, prevailed upon one Nicholas de la Fontaine to undertake the office of prosecutor. Who this man was has never been clearly ascertained. Some say that he was a French cook in a gentleman's family. Others are of opinion that he was Calvin's own cook. La Roche conjectures that he united in his own person the two characters of a student and a domestic. But whatever was the precise nature of the relation in which he stood to Calvin, it appears evident, from a petition which Servetus presented to the magistrates of Geneva, that Calvin was, in some sense, "his master." This man, on the 14th of August, 1553, brought a formal accusation against Servetus, comprising no less than thirty-eight separate charges, to each of which he urged the Senate to demand a distinct answer. The thirty-seventh set forth, that Servetus had, in his published writings, severely inveighed against the doctrines taught by Calvin, which, by a decree passed on the 9th of November, in the preceding year, had been pronounced sacred and inviolable. When Servetus had replied to the charges exhibited against him, his accuser produced a printed copy of the "Christianismi Restitutio," and likewise of the manuscript draught of this work, which Servetus had sent to Calvin about seven years before, and to which allusion has been made above. Of both these Servetus acknowledged himself to be the author. His prosecutor then laid before the Senate the editions of "Ptolemy's Geography" and "Pagnini's Bible," which had been published under the superintendence of Servetus, and demanded whether he was the writer of the notes inserted in those two works: to which Servetus replied in the affirmative. The accuser and accused were then both remanded to prison; but the former was discharged on the fourth day, Calvin's own brother giving bail for his appearance, whenever he should be called upon by the proper authorities. After a long and vexatious trial, conducted in the most arbitrary manner, and attended by circumstances which were a disgrace to the very name of justice, Servetus was at length condemned to be burnt to death by a slow fire. The conclusion of the sentence passed upon him we shall here give to our readers, as a specimen of the deliberate and solemn manner in which Bigotry can appeal to Heaven to sanction its diabolical proceedings: "Having God and his holy Scriptures before our eyes," say the iniquitous judges of this righteous man, "in the name of the Father, Son, and Holy Ghost, by this our definitive sentence, which we here give in writing, we condemn thee, Michael Servetus, to be bound, and carried to the *Lieu de Champel*, and there to be tied to a stake, and burnt alive with thy book, written with thine own hand, and printed, till thy body is reduced to ashes: and thus shalt thou end thy days, to serve as a warning to others who are disposed to act in the same manner. And we command you, our Lieutenant, to cause our present sentence to be carried into execution." The officer charged with this commission was not tardy in performing it; and a bloodier page does not stain the annals of martyrdom than that in which this horrible transaction is recorded. On the morning of the 27th of October, 1553, the day after the above sentence was passed, the Rev. William Farell, Pastor of Neufchatel, who was Calvin's intimate friend, visited Servetus in prison, and strenuously urged him to recant: but Servetus, in reply to Farell's repeated solicitations, implored him to produce one solitary passage in which it was stated that Christ was called *the Son of God* before his birth of the Virgin Mary; and though he was

alive to the awful situation in which he stood, and knew that he would be shortly summoned into the presence of his final Judge, neither threats nor enticements could prevail upon him to retract, or to admit that Christ was *the Eternal God*. When he was led to the place of execution, he repeatedly cried out, "O God! save my soul! O Jesus, son of the Eternal God! have pity on me!" As soon as he came in sight of the Lieu de Champel, he prostrated himself on the earth, and continued for some time in fervent prayer to God. While he was thus employed, Farell, addressing himself to the people, who had flocked together in great crowds to witness the execution, said, "Behold the power of Satan, when he has taken possession of his intended victim! This is a learned man: and a similar fate might have been yours." Servetus now rose from the earth, and Farell urged him to address the assembled multitude, probably in the delusive hope that he might be induced, at the last moment, to retract. But Servetus still continued to invoke the name of the Almighty; and when Farell persisted in urging him to speak, he asked him, what he could say different from what he had already said? Farell then tauntingly inquired whether he had no wife or children whom he intended to remember in his will. But Servetus, who was an unmarried man, and whose property had been seized upon by his persecutors, and confiscated, was silent. Farell now urged him to invoke *the Eternal Son of God*, which he repeatedly refused to do. "Yet," says one of his biographers, "he advanced nothing in defence of his doctrine, but suffered himself to be led away to punishment." This silence Calvin alleges as a proof of Servetus's obstinacy, or, as he himself phrases it, "of his beastly stupidity,"—*belluinae stupiditatis*. May it not, however, have been dictated by an anxiety to conform himself to the example of his Divine Master under similar cruel treatment? "The high-priest arose, and said unto Jesus, 'Answerest thou nothing? What is it which these witness against thee?' But Jesus held his peace." (Matt. xxvi. 62, 63.) Servetus was desirous of treading in the footsteps of his Divine Master, even though at an humble distance; and however imperfect the attempt may have been, it is deeply to be regretted that the conduct of his inhuman persecutors exhibited so striking a parallel to that of the unbelieving Jews who imbrued their hands in the Saviour's blood. The pile prepared for the execution of Servetus consisted of wooden billets intermingled with green oaken faggots still in leaf. He was fastened to the trunk of a tree fixed in the earth, his feet reaching to the ground; and a crown of straw, or leaves, sprinkled over with brimstone, was placed upon his head. His body was bound to the stake with an iron chain, and a coarse twisted rope was loosely thrown round his neck. His book was then fastened to his thigh; and he requested the executioner to put him out of his misery as speedily as possible. The pile was then lighted, and he cried out in so piteous a tone, that the whole populace was quite horror-struck. When he had suffered for some time, a few of the bystanders, out of mere compassion, and with a view to put an end to his misery, supplied the fire with a quantity of fresh fuel, while the unhappy man kept exclaiming, "Jesus, thou son of the Eternal God! have pity on me!" "At length," says the manuscript account from which the above particulars are taken, "he expired after about half an hour's suffering." Peter Hyperphrogenus, however, testifies that the sufferings of Servetus were greatly protracted in consequence of a strong breeze springing up, which scattered the flames, and that at last there was scarcely sufficient fuel left to enable the executioner to carry the sentence into effect. He adds likewise that Servetus was writhing about in the fire for the space of three or four

hours, and that he began at length to exclaim, "Wretched me! whom the devouring flames have not power to destroy!" Minus Celsus relates that the constancy of Servetus in the midst of the fire induced many to go over to his opinions; and Calvin makes it an express subject of complaint, that there were many persons in Italy who cherished and revered his memory. Some writers, in the exuberance of their charitable feelings, have stepped forward, and endeavoured to screen the character of the Genevese Reformer from the disgrace so justly attached to it, on account of the part which he took in this cruel transaction; but "candour itself may be engaged in a bad cause, and next to the guilt of the actual commission of this horrible crime is that of endeavouring to lessen its odium, by any degree of palliation. For what is it but an apology for the worst kind of MURDER?"

We now pass on to *John Valdez*, whose services in the great cause of truth were scarcely inferior to those of his fellow-countryman and fellow-labourer, Servetus: but whose fate was far different. By birth a Spaniard, and by profession a Civilian, Valdez attached himself to the fortunes of the Emperor, Charles the Fifth, whose private secretary he was; whom he is said also to have followed through most of his campaigns, and by whom he was held in high esteem, and treated as a companion and a friend. Being tired, however, of a public life, and wishing to spend the remainder of his days in privacy, he resigned the offices which he held under the Emperor, and quitted his service with this memorable remark, "that there ought to be an interval for reflection between the active pursuits of life and its termination,"—a remark which is said to have produced a powerful impression upon the monarch's mind, and to have led him into that pensive train of thought, which finally determined him to exchange his diadem for a cowl, and to end his life in the monastery of St. Justus. This memorable incident is recorded with some slight degree of variation by different writers. The following is the account of it given by Isaac Walton, in his life of George Herbert: "When Valdesso grew old, and grew weary both of war and the world, he took this fair opportunity to declare to the Emperor, that his resolution was to decline his Majesty's service, and betake himself to a quiet and contemplative life, because there ought to be a vacancy of time betwixt fighting and dying. The Emperor had himself for the same, or other like reasons, put on the same resolution: but God and himself did, till then, only know them; and he did therefore desire Valdesso to consider well of what he had said, and to keep his purpose within his own breast, till they two might have a second opportunity of a friendly discourse; which Valdesso promised to do. In the meantime, the Emperor appoints privately a day for him and Valdesso to meet again, and after a pious and free discourse, they both agreed on a certain day to receive the blessed sacrament publicly, and appointed an eloquent and devout friar to preach a sermon of contempt of the world, and of the happiness and benefit of a quiet and contemplative life, which the friar did most affectionately. After which sermon, the Emperor took occasion to declare openly, 'That the preacher had begot in him a resolution to lay down his dignities, and to forsake the world, and betake himself to a monastic life.' And he pretended he had persuaded John Valdesso to do the like; but this is most certain, that after the Emperor had called his son Philip out of England, and resigned to him all his kingdoms, that then the Emperor and John Valdesso did perform their resolutions." (Walton's Lives, by T. Zouch, M. A., p. 384.) Charles made choice of Placentia in Estremadura, as the place of his retreat; and Valdez took up his abode at Naples. During the Emperor's visits into Germany,

Valdez had often been thrown into the way of the Reformers in that country; and when he retired to Naples, he took with him the writings of Luther, Bucer, and the Anabaptists. The celebrated Peter Vermili, usually known by the name of Peter Martyr, was converted to the Protestant faith by the exertions of Valdez; and by the united efforts of these two celebrated men several persons of rank and distinction in the South of Italy were induced to embrace the same sentiments, and among the rest Bernard Ochino, general of the order of Capuchins. "True it is," says Cœlius Secundus Curio, the subject of our next memoir, "Valdez did not much follow the court after that Christ had revealed himself to him; but abode in Italy, spending the greatest part of his life at Naples, where with the sweetness of his doctrine, and the sanctity of his life, he gained many disciples unto Christ; and especially among the gentlemen and cavaliers, and some ladies, he was very eminent and praiseworthy in all kinds of praise. It seemed that he was appointed by God for a teacher and pastor of noble and illustrious personages: and not this alone, but he gave light to some of the most famous preachers of Italy, which I very well know, having conversed with them themselves." The chronology of Valdez's life is involved in a considerable degree of obscurity. Some accounts represent his death as having occurred about the year 1540, but Sandius informs us that he flourished A. D. 1542; and if Walton's account of him be correct, he must have been living as late as 1555, the year in which Charles V. resigned the crown to his son Philip, and withdrew from the cares and fatigues of public life. Valdez was the author of "Dialogues between Charon and Mercury," after the manner of Lucian; and of "Considerations on a Religious Life." An English translation of the latter work by Nicholas Ferrar appeared at Oxford in 1638; and the learned Dr. Jackson, by whom it was edited, describes it as "containing many learned discourses of experimental and practical divinity, well expressed, and elegantly illustrated: and yet," he adds, "there be some few expressions and similitudes in it, at which not only the weak reader may stumble, and the envious quarrel; but also the wise and charitable reader may justly blame." Dr. J. afterwards alludes to "suspicious places, and some manifest errors," by which he probably means passages which savour of heterodoxy. Beza speaks of this work in very bitter terms, and represents it as the source from which Ochino derived his heretical opinions; and certain it is that Ochino received his first bias in favour of a liberal scheme of theology from Valdez, who openly impugned the doctrine of the Trinity and taught that the Father alone is the Most High God, and that our Lord Jesus Christ is his son. Besides the works above mentioned, Valdez wrote on the Psalms, and on the Gospels of Matthew and John; and published Commentaries on the Epistle of Paul to the Romans, and the first Epistle to the Corinthians, the latter of which, being written in Spanish, was prohibited in the Spanish Expurgatory Indexes. Valdez appears never to have formally seceded from the Church of Rome, and to have laboured principally with a view to the instruction of those who belonged to that communion. His conduct in this respect was not unlike that of certain divines of the Church of England in the present day, who, though convinced of the unscriptural nature of the doctrines taught in some of its creeds and articles, and anxious to see the Church "well rid of them," nevertheless outwardly continue their conformity. We should not be too severe, however, in condemning the irresolute conduct of these men. It was not before many a hard struggle that the venerable Theophilus Lindsey could prevail upon himself to quit the communion of a church in which he had been educated, and

in connexion with which all his early associations had been formed; and when he had taken the resolution of relinquishing his preferment, the propriety of this act was doubted by some of his oldest and warmest friends. Dr. W. Chambers, whose sentiments concerning the Divine Unity differed in no respect from Mr. Lindsey's, although he made a solemn determination never to renew his subscription, "did not think it necessary to follow his venerable friend's example of resigning his living." Nor shall we be justified in pronouncing an unqualified censure upon the conduct of the latter. To his own Master he must stand or fall; since the motives by which he was influenced can be known only to the great Searcher of hearts.

ON THE PARABLE OF THE LABOURERS IN THE VINEYARD.

VERY erroneous and dangerous practical inferences have sometimes been deduced from this parable. It has been frequently appealed to as affording countenance to the prevailing doctrine that all mankind are on a level in respect of justification before God. It has been supposed to teach that those who had spent the greater part of their lives in a state of idleness, ignorance, disregard of God's laws and promises, by a late or even a death-bed repentance, could be immediately placed on the same footing with those who had endeavoured (doubtless with many failures, imperfections, and occasional sins) to observe the Divine commands, and to cultivate the habits of religion and virtue. Such inferences arise in a great measure from the very inconsiderate practice of seeking for an immediate application or improvement, not merely in the general purport, but in the minute details, of our Saviour's parables. In these interesting and valuable portions of his public instructions, our Lord appears always to have had some one point in view which the story was intended to illustrate; but the particular circumstances, and minuter incidents with which, for the sake of exciting curiosity and adding interest to the narrative, the whole is dressed up, must be considered as having this object in view, and no other. Such is evidently the case in the present instance. His object is to shew the Jews that God is just in calling the Gentiles to partake in equal privileges under the gospel dispensation with themselves. They are represented by the discontented labourers who came first into the vineyard. But the remonstrance of the householder represents exactly the argument by which the unreasonableness of their jealousy might be clearly exposed. Neither one party nor the other had any claim of right to the privileges which it pleased the Father of all to bestow on the human race through the intervention of the Messiah. Both were sinners in the presence of God, the Jews not less than the Gentiles. And though these latter were admitted upon equal terms at a late period, yet they had not in the interval been in the state of wilful sinners, who disregarded or set at nought the proffered mercies of God, but were in a condition of ignorance and idolatry, being abandoned to the mere dictates of their own minds. The times of this ignorance, says the apostle, God winked at, but now commandeth all men every where to repent. Things are now changed, and all mankind being now admitted to the enjoyment of the same privileges and opportunities, a change of sentiments, dispositions, and conduct, is called for, and the same duties and responsibility are imposed upon all.

That this parable cannot with any propriety, or even with any conformity to the story itself, be adduced as a proof of the efficacy of a death-bed repentance, or vindication of their folly who wait for it, is abundantly evident; for even those who were the latest hired laboured one hour in the vineyard; and consequently had the opportunity of exerting themselves to a considerable extent, though not so much as those who had been occupied during the whole of the day.

At the same time, however, that I should object to the common practice of attempting to make the comparison on which a parable is founded, and the manner in which it is intended to be applied, extend to all the minute particulars and incidental details, and though there can be no doubt that the parable before us was addressed, and intended to be applied, to the Jews of that time, especially such of them as were then present, yet there is in most cases a general principle involved which it commonly requires only a little reflection and good sense to perceive and apply to ourselves, and from which we may derive some valuable practical improvement. In the present instance, our attention may be directed to the *gratuitous* nature of the dispensations of divine grace; which are not to be considered as in any sense rewards for work done, or as measurable by any scale of proportion to the value of the service rendered. To God, indeed, it would be absurd in us to speak of service, that is assistance or benefit, having been rendered at all by any thing we can do; and at any rate, they who have laboured the longest will find hereafter—and when they reflect upon their situation, opportunities, and facilities, both for action and enjoyment, they will generally find here, that the blessings they derive from the ordinary mercies of Providence, as well as from the discoveries of the Divine word, are (if I may so express it) altogether *incommensurate* to the exertions they have made. How absurd then for any mortal, under a fancied idea of his own merit, and the greater extent or efficacy of his labours and exertions in his Master's cause, to find fault with his award, or to complain of the allotment of another! His doing so is a clear proof in itself, that the discipline of this life has not completely formed and established those sentiments in his soul which are necessary to fit him most perfectly for that pure enjoyment which is to be received in the immediate presence of our heavenly Father, and which will consist in loving our brethren with a pure heart fervently, cordially rejoicing in their attainments and progress as if it were our own, and referring all that we have and are and shall be, to the great Author and Giver of every good gift.

The privileges bestowed by the gospel are represented in this parable under the similitude of *wages*, by which term, when taken literally, we understand a remuneration for services performed, and proportioned to the amount of work done. But it must be evident to those who bestow on the subject an unprejudiced attention, that it would be quite absurd to regard in this light even the temporal, and much more the future eternal benefits derived from the dispensation of grace. And herein we see another instance which illustrates the folly of seeking for some minute correspondence to the fact, doctrine, or principle, intended to be conveyed by any parable, in all the circumstantial details by which it is accompanied.

It may not be amiss to observe, that even if we were to grant this inadmissible mode of pursuing the practical application of a parable, the comparison in the present case would not bear out the argument in support of the efficacy of a death-bed repentance, or the equality of the saint and sinner in the sight of God. For the men who were hired at the eleventh hour appear to have been idle during the day, not wilfully, but through a want of

opportunity ; and were therefore a fit comparison for the Gentiles who, through no fault of theirs, but from the accidental circumstance of their birth, continued in the darkness of Heathenism, and under the pernicious influence of an absurd and immoral superstition. Circumstanced as they were, it was impossible that they should be any thing else than idolaters, and addicted to many vices, from which it was the tendency of the purer principles and instructions of the gospel to set them free ; and when introduced to this more excellent way, that their former ignorance and errors should no more be remembered, or allowed to operate to their disadvantage in the sight of God, was perfectly reasonable and just.

W. T.

SABBATH MUSINGS.**No. III.**

THIS weary watch ! In watching by the couch of another there is no weariness ; but this lonely tending of one's own sick heart is more than the worn spirit can bear. What an age of woe since the midnight clock gave warning that my first day of loneliness was beginning,—to others a Sabbath,—to me a day of expiation !—At last yonder beacon, with its revolving lights, begins to grow red and rayless before the dawn. Now it looks more like what it is,—made up of earthly fires. Waxing, waning, waxing again without intermission in the perfect silence, they have been distracting to my sense ; they have seemed conscious ; they have been like spies upon my privacy.—That leaden sea ! If storms would rouse it, and scatter that fleet which is just visible, gliding in an unbroken line like a troop of spirits retiring before the dawn ; if the trees in the churchyard could stoop above the tombs instead of standing like spectres side by side ; if even the hour would strike, I could cast off something of this load.

But shall it ever be cast off ? All is dull, dreary, chill before me till I also can escape to the region where there is no bereavement, no blasting root and branch, no rending of the heart-strings. What is it to me now that our freedom there springs from oppression here ; our joy there from our sorrow here ? What is it to me in the midst of this all-pervading, thrilling torture, when all I want is to be dead ? The future is loathsome, and I will not look upon it.—The past too, which it breaks my heart to part with, what has it been ? It might have been happy, if there is such a thing as happiness ; but—I myself embittered it at the time and for ever.—What a life of folly has mine been ! Multitudes of sins now rise up in the shape of besetting griefs. Looks of rebuke from those now in the grave ; thoughts which they would have rebuked if they had known them : moments of anger, of coldness ; sympathy withheld when looked for ; repression of its signs through selfish pride ; and worse, far worse even than this.....All comes over me now. O ! if there be pity, if there be pardon, let it come in the form of insensibility ; for these long echoes of condemnation will make me desperate.

If it were not for this, bereavement might be borne. The loneliness would not be perpetual, for the departed would incessantly return to revive the innocent mourner with a familiar presence and animating words ;—an

ancient presence, and words of transient breath, but still and ever real. But are any thus innocent? Was there ever human love unwithered by crime,—by crimes of which no law takes cognizance but the unwritten, everlasting laws of the affections? Many will call me thus innocent: many will speak of consolation springing from the past: the departed breathed out thanks and blessing, and I felt them not then as reproaches. If, indeed, I am only as others, shame, shame on the impurity of human affections! Or rather, alas for the infirmity of the human heart! for I know not that I could love more than I have loved.—Since the love itself is wrecked, let me gather up its relics and guard them more tenderly, more steadily, more gratefully. This seems to open glimpses of peace. O grant me power to retain them all,—the light and music of emotion, the flow of domestic wisdom and chastened mirth, the life-long watchfulness of benevolence, the solemn utterance of prayer, the thousand thoughts. Are these gone in their reality? Must I forget them as all others forget?

Just now I longed for sound, and it comes all too soon. The twittering swallows are up to see the first sunbeam touch the steeple. The beacon revolves no longer: it goes out and the sun is come. What a flood of crimson light! It mocks me, for there is no one to look on it with me. If it were any day but this, I should see life in the fields. Yesterday at this hour the mower was beneath the window; and as he whetted his scythe, the echoes gave back the sound cheerily to the watcher and the watched after dreary hours, which yet were bright compared with this. To-morrow I shall see the haymakers in the field; but now the high grass is undisturbed by scythe or breeze. The morning breezes seem to be subject to the Sabbath. The gossamer shines, but does not gleam. I will look no more, for all is too bright for the desolate of heart.

Was it thus with the mourners who went out towards dawn on the first day of the week? Not knowing what that day should bring forth, did the golden sunrise of Judea strike into them a prophetic joy, or spread a heavy fall upon their hopes? How eloquent is the silence of that tale respecting the feelings of the mourners, and their transmutation into opposite feelings! The dreary Sabbath is passed over without notice; but how wretched must have been its uncertainty,—the utter irreconcileableness of the past with the present, the war between devoted affections and disappointed hopes, between the imperishable conviction of the fidelity of the departed, and the inexplicable failure of all expectations connected with him! The Sabbath rites must have been cold and dry, and all a blank where Jesus was not. Yet not wholly a blank; for they could mourn with one another, and search together for some interpretation of the promises of God which should restore their shaken trust.—Then, the next day, what shame that their trust had been shaken; what a bright recognition of design; what knowledge, what wisdom to have gained in a day!—Yet I have sometimes thought that we are more privileged in looking back on that day,—the brightest star in the firmament of time—than they in seeing it arise out of the chaos of their emotions. We have a clearer understanding of the whole event, a less tumultuous strife of passions; we are capable of a calmer exercise of faith; we have a knowledge of the results; so that, if we loved Jesus as they loved him. but we do not thus love him: the love is of a different kind; and if I were to see *my* departed one,—that insensible, wasted form—standing before me as it has been wont to stand, with whom would I exchange my joy? Strange! that I never understood the story of the Resurrection till now.

Why, knowing what I did, from the beginning, of death and sorrow, their immediate pressure and ultimate design, was I thus slow in understanding? Why, having been early and perpetually warned, was I so unprepared; why were my anticipations so utterly inadequate? Night after night for years have we together talked of death as we stood looking up into the blue vault; morn after morn for years have we looked on those green mounds, and chosen in imagination between a grave in the turf and a grave in the deep; a grave within domestic bounds and a grave in foreign lands. Long has each meditated survivorship: often has each acknowledged that heart-searching grief was an element of peace which ought to be welcomed; an impulse of the spirit whose reaction must be joy. Constantly have we watched for it: anxiously did the one give warning that it was at hand; faithfully did the other promise that it should be calmly borne. But now,—how is it? The spirit is wholly infirm; the will paralyzed; the judgment swayed from its balance. It is either thus, or my estimate of all things has hitherto been false. How shall strength or peace arise out of a ruin like this?—Hush, impious doubts! Who can understand the things of the spirit but He who made the spirit? And am I even now without evidence that my former, my firmer faith was right? Has no strength, no peace visited my thoughts since the dawn first broke? Have I not been reminded of the Resurrection?

If the remembrance of one event can thus soothe, may not a long series of experiences communicate peace? Insignificant in comparison as each circumstance may be, must it therefore be weak in its influences? God himself is the life of all influences. It is not possible then to lose all, and however the structure of happiness may be overthrown, the materials remain to be built up again. And not necessarily in a different form. If it were so, I would say, "Let them lie. I will sit for evermore among the ruins;" but the same structure may again arise, less bright, less beautiful, but a fit retreat for the remembrances and devotions of the spirit. It may be found an ungrateful mistake to suppose that there is no alternative between remediless grief and a new and uncongenial good.—What are the elements of the deepest earthly peace? Influences from one beloved, the conscious spirit on which they act, and the eternal benevolent presence through which they operate. If that presence should become more evidently benevolent through compassion for the mourner, if the mourner should, through a new experience, become more apt to discern invisible things, and to rely on a veiled protection, should the inner soul thus become more richly endowed, the shadows of the past may have as great power as their substance ever had, and the spirit of human love may ever be nigh, invested with a majesty worthy to succeed the lustre of its mortal days. Thus may the dreams of the night be to me instead of communings face to face beneath the stars; and the whispers of holy thoughts which breathe from those sacred walls may be as animating as the sympathies which led us to the house of God in company.

And what shall all these things be to thee who art gone to see at a glance what I must discover with pain and doubt? While my utmost hope is to attain peace through the peace of former days, what is thy hope? Shall not thy joy arise from the joy we have known together? O, if it is thus, our sympathy is not dissolved, even for a time! I will do as thou. If to thee the past and future are as one, I will not cleave to the one and abhor the other. If to thee the universe is open to go whither thou wilt, I will not refuse to learn its most thrilling mysteries; I will not grovel while thou art

on the wing. I will meet thee in the deepest recesses of the conscience where we have never yet ventured together. I will meet thee on the highest summit of hope on which we have hitherto dared to fasten our gaze. But shall we not oftenest meet in the region which lies behind? When we first entered it together, was it not with the knowledge that every future path would lead us back to it again; that, however spiritualized we might find it at each return, it would be our own familiar home for ever? Surely it must be thus with the mortal life of every one. Jesus himself must surely thus resort perpetually to the period of probation, finding the scene irradiated with the glory of his faith; his companions made meet for his friendship through the purification of his gospel; and his most deadly foes made benignant through the softening influences of his own compassion. Can I not spare thee to attain a power like this, when I myself hope to attain it also? Shall I say that I have lost thee when we are carrying on the same work through power granted at the same time by Him who worketh in us alike? We must exalt our hope, we must spiritualize our being; thou in heaven, I for a while on earth.

What was it that I doubted so painfully a while ago? Not the fact that the dead arise. If in the moonlight I had seen a winged one couched at the foot of each of those graves; if in the sunrise, I had seen the tombs teeming with shadowy forms, if in the butterflies which now hover over the turf-hillocks I had seen, not an emblem, but an embodying of a departed spirit, I could not be more sure than I now am that death is only an eclipse and not an extinction; and that this, like every other mystery of nature, shall be revealed and explained when we who survive shall be fit for the revelation. Man has seen how, by an invisible hand, the black shadow has been drawn over the radiant cope above, unnoticed till an answering shadow crept over the earth; and how the sun has ever shone forth again according as the voice of nature promised. Man has also witnessed how a like impenetrable shadow has stolen upon the light of his life, and cast a chill on whatever drank in its beams; and how, from behind this obscurity, Being has again shone forth in renewed glory, according as the word of God had been passed. The same hand wrought in the firmament and in the chamber of death; the same voice spoke in the whispers of nature and in the silence of the empty sepulchre. This has never been, this can never be, my doubt.

Was it the benignity of Providence that I doubted?—of that Providence which made all that I have reverenced, and gave all that I have loved? It was benignity which so organized that now slumbering being that all influences wakened up its harmonies; that all tended to expand, to refine, to ennable it till, but a few hours since, it retired to await its welcome into a new rank. It was benignity which led that spirit high and deep, and poured over it a flood of joy, which bathed every scene of nature, every circumstance of life, in its own vitality. And, O! it was benignity which made all these mine; which made to each of us the otherwise incommunicable revelation of what the human spirit is; which sanctioned this revelation by the fact, proved to me to-day—that what spirits are to one another they must be for ever. How benign has been the superintendence of our life!—our first meeting, our mutual pleasures leading to mutual pains, the stirring sympathies, the calm confidence, the incalculable aids, the peace pervading all—how benignly have all these been ordered, while somewhat of the same has blessed every living soul,—while they who bear the throne of God have interchanged high thoughts, and playmates have caressed each other in the green shade! With a touch, merciful as his who had compassion on the blind, have our

eyes been open upon the busy world of spirits, that we may see, at first dimly, but continually with a stronger evidence, under what aspect all things shall at length appear when the last film shall melt away. What benignity breathes from even the outward forms I look upon,—the churchyard, where repose abides in the topmost boughs of the trees as well as on the tombs in their shade ;—in the fields, where no passenger comes to break the Sabbath stillness ;—in the sea, where a hundred vessels lie becalmed, as if to admonish the troubled spirit in which anxious thoughts are tossing to and fro ! “I will give thee rest,” saith the gospel. “I will tend thy rest,” saith the same voice, speaking through nature.—I am at rest; nature shall tend my rest. I will go forth; and beneath the shadow of the fragrant limes, within hearing of the lapsing sea, and where human consolations are offered so that I can accept them,—unobtrusively, in the congregated epitaphs,—I will pay the worship meet for this Sabbath of the soul.

A LAY OF SPRING.

THOU rambling bee ! that hum of thine
Sounds sweet to listless ears like mine—
Sweet as “ the whisper of the pine,” *

To him, whose dreams
Gave back, on Nilus’ banks divine,
His Doric streams :

The streams of distant Sicily,
Reflecting still their splendid sky ;
Or shadowing forests dusk and high,
In whose deep heart
Immortal things seem’d to shoot by,
The gloom athwart.

Oh that, in this, my hour of need,
I could rebind thy loosen’d reed,
Re-weave the same “ ethereal brede,” †
Sicilian Burns !—

Be mine the wild-flower and the weed,
The worldling spurns.

What, humming still ? Perchance of old,
When, on some thyme-bank careless roll’d,
Half-wrapp’d in slumber’s mantle-fold,

The poet lay,
Thy ancestor, thou murmurer bold,
Thus buzz’d away.

And yet, methinks that both thy song
And sense, my friend, are somewhat wrong :

* Ἀδη τι το ψιθυρισμα και δ πιτυς, αιπολε, τηγα, &c. Theocritus, Id. i. l. 1.

† “With brede ethereal wove.”—COLLINS.

I see not one poor flower along
This mossy side,
While, on the other, violets throng
In sparkling pride.

Perhaps, awhile, with heat oppress'd,
Thou deem'st the shady side the best :
If so, I think with thee the zest
Of life is made
Most open to the alternate guest
Of sun and shade.

The secret is—if our proud clay
Would moralize an insect's lay—
Through both alike to sing away,
Whether across
Joy's violet-tufts with sunbeams gay,
Or Grief's damp moss.

But hark—the ploughman's cheery call,
To me a sound of festival !
Even at the season of the Fall,
Sweet, though scarce gay,
When Nature's voices, each and all,
Prelude decay.

How musical, then, in the Spring,
When happy thoughts, like larks, take wing,
And every glad and lovely thing
Glows into birth,
As Space were but the golden ring,
The diamond—Earth !

“ The sacred plough,” * thou well wert hail'd,
By him whose loving hand unveil'd
Beautiful Nature's face, nor fail'd
To fix a part
Of what has evermore exhal'd—
Not from my heart !

A sacred thing thou *art* in sooth,
Memorial of the world's brief youth,
Ere yet from the sown dragon's tooth
The sword had sprung,
When life was health, and song was truth,
And love was young.

And still, wherever thou hast been,
Thou hast brought with thee, fresh and keen,
All we have left of Eden's green,
Or Eden's air :
Where limbs are strong, and brows serene,
The plough is there.

* “ In ancient times the sacred plough employ'd
The kings and awful fathers of mankind.”—THOMSON.

Then envy not, thrice happy men,
The glories of the sword or pen,
While your bright keel, aslant the glen,
 Parts the brown foam,
From fragrant lark-song hours, to when
 The rooks cloud home.

Knew ye in what sweet rays ye bask,
Would Toil for Pride's cold splendours ask ?
The veriest trifler has his task,
 To which your pain,
Could ye but lift the smiling mask,
 Were more than gain.

Little it is that life requires,
Little that innocence desires :
Health-giving temperance never tires
 Of simplest food ;
And less the grape's rich blood inspires
 Than the pure flood.

Yours is life's longest pilgrimage,
Fresh youth, bold manhood, vigorous age ;
Remote from scenes of factious rage
 And courtly art,
Ye act, upon your daisied stage,
 A happier part.

Rarely it falls to courtier's lot,
To know the love that lights the cot ;
Domestic happiness is not
 With diamonds found,
So oft as in that lowly spot
 Of fire-side ground.

Health with his cheek of ruddy brown,
Spirits that fly the murky town,
Sound sleep, oblivion's eider-down,
 All these are yours ;
And how can the witch, Fortune, frown
 Through horse-shoed doors ?

Should ye to proud book-lore aspire,
What interdicts the high desire ?
A Scottish peasant smote the lyre,
 His plough behind—
And, envying not his fatal fire,
 Revere his *mind* !

He shew'd — what many since have shewn—
Knowledge has no exclusive zone,
No proud aristocratic throne,
 Whence with disdain
She views, and scorns to heed or own,
 The peasant-train.

Say, will the share less pierce or shine,
Because ye think of Burn's line?
Must ye neglect the lowing kine
At ev'ning-fall,
If, chance, the songs of auld lang syne
Those sounds recall?

No! though your homes may humble be,
As is the lark's upon the lea,
The mind may spread its wings all free,
The nest above,
And pour down thence new melody
On all ye love.

While, too, on Nature's glowing page
Ye comment with the bard and sage,
More lofty themes may well engage
A thought at times—
When the Great Author fills the stage,
How it sublimes!

The hawthorn's breath, the brooklet's fall,
The distant cuckoo's evening call,
The sunset mountain's gorgeous pall,
The twilight dim,
Touch'd by Religion, each and all,
O'erflow with Him.

And think—whate'er in this world—thou,
Who toilst at "the sacred plough,"
May'st yet lift an immortal brow
In lands unknown,
When o'er the limbs, so vigorous now,
Leans the grey stone.

Crediton, April 28, 1831.

CHRISTIAN PATRIOTISM.

THE sacred and heavenly influences which invest the character of our Lord have inspired the mind with so much reverence, that men have hesitated to think of Jesus as any thing but a divine messenger, and been deterred from ascribing to him any mere, however exalted, earthly excellence. Jesus the Saviour has so absorbed the affections, that few have ventured to look on Jesus the Patriot. Earth and Heaven ought to be in no case disunited, for they are linked together in God's appointments, and by a reciprocity of influences; nor in any case more than in his character, who came down from Heaven that he might lead the sons of men thither. Jesus was in all respects like unto his brethren. Not a feature of humanity is there but he wore it—but each in a renovated and brightened form. He was of the earth, but from it be sprung to heaven—to all divine and heavenly graces, that is—to the per-

fection and blessedness of man made divine. Such is the way in which he would lead his followers. If so, then to be a Saviour he must be a Patriot. His salvation consists in perfecting every human and social virtue. He is not by nature above, but of us ; and by being of us, he would lead us to his own likeness, taking our love of parents to deepen and guide it—taking our friendship to make it tender and disinterested like his own—taking our benevolence and converting it from a sentiment into a principle—taking our patriotism and at once giving it energy and allying it with universal philanthropy. The process of Christian salvation is not, as many think, from heaven to earth, but from earth to heaven. The means by which we are to ascend to future bliss is not the sheet let down in Peter's vision, but Jacob's ladder resting firmly on this globe, and hence making a pathway to the skies. Jesus saves the world by transforming the world into his own image. Jesus was a Patriot. His words and his tears attest the love he bore to the land of his nativity, and in the whole course of his short but important ministry he sought, with the utmost earnestness, to promote its welfare. And yet the virtues of a Christian and the virtues of a Patriot are by many thought incompatible ; and so great is the discord imagined to reign between them, that the more a man aims to follow Christ, the more he commonly thinks himself bound to abstain from what concerns his country. A grievous error. If the best Christian is likest to Christ, the best Christian is also the best Patriot. And yet those who are specially set apart for the defence of the gospel, are those who, by the world's law, are of all others most strictly interdicted from the pursuits of patriotism. A Minister and a Patriot—the two words scarcely occur in juxtaposition but to have the unholy alliance, as it is thought, denounced. Yet what but a union of the same nature is the alliance between church and state, and the intermingling of the hierarchy with the nobility of the realm ? The prejudice has arisen, as do most, in interested feelings. The rulers of the earth associated the clergy with themselves, and to prevent any portion of the clerical influence being turned against them, gave out the fallacy that it was wrong for the ministers of Christ, that it was inconsistent with their profession, to interfere with politics. If by this term be meant the petty yet often furious squabbles of rival parties, the minister of Christ, as well as every other good man, would do well to keep aloof ; but if it apply to questions which relate to a nation's destinies, which involve her freedom or her thraldom, and therein the happiness or misery of millions, and no less their future than their present condition, then the Christian, whatever his station in the church, who remains indifferent, neglects his duty and forgets the example of his Master. Let those who reproach the servant or the minister of Christ for engaging in the struggle of right against wrong principles of government, turn to him who is the Christian's exemplar, and ask if there ever appeared on earth one who so largely influenced the destinies of his country as did Jesus Christ. The life and the death of a whole nation were in his hands. With them lay the choice ; but it was a choice between these two. Life or death—no alternative. They made their election, and destruction came like a whirlwind. When one calmly considers how much the happiness of nations is placed in the hands of their rulers, what misery a wrong measure may entail, and what blessings may ensue from a wise enactment—how myriads may have their lot brightened or darkened by legislation—how it has happened that the few have too often battened on the corruption which they had spread among the many, making a gain not only of godliness, but of wickedness ; when one sees that the science of go-

vernment has been a traffic in human vices and human misery, and that now whole nations, once oppressed and degraded, are awakening to feel their wrongs and to assert their rights, thus making the present day big with the most transcendently important destinies ;—how can one fail to hope that the error spoken of has waned to wax no more, and that the time is coming when every honest man will lend his aid in an honest cause ; when every Christian will deem himself bound by his name to speak and think and write and act for God and his country ; when the great truth shall be recognized in the mind and illustrated in the conduct, that the science of government is one and a most important branch of the great science of morals. Yes, with morals, with religion, with all that the Christian desires most for his fellow-creatures, whether here or hereafter, with man's greatest duties and brightest hopes, with his best susceptibilities and highest destination, is the science of politics most intimately connected ; so that the moralist may teach and the minister preach in vain, except their efforts be made under the auspices of an honest and enlightened government. How often, for want of this, have the efforts of the philanthropist been traversed, and the labours of Christ's ministers been robbed of their hardly-earned reward.

True it is, that from the corruptions which have been too often allied with the ruling powers, the atmosphere of politics has been too troubled and foul for the Christian. This, combined with the fact, that Patriotism has generally been so narrow in its spirit as to contravene the law of Christian love, has given support to the error which selfishness originated. But corruption has prevailed because the greatest have not always been the best men of a state, and because the Christian has neglected his public in the prosecution of his private duties ; and narrowness of spirit is not an essential feature in the Patriot's character, for Jesus was a Philanthropist as well as a Patriot. He loved his country, and he loved his race, and he died as he lived in order to save them both. The good of the world and the good of the holy land were blended intimately in his heart. Where his eyes first opened and his boyhood was spent, where imagination opened out her fairy land, the spot which friendship and love had rendered holy ground, and the hearth round which smile had answered smile, and heart glowed to heart, the place which prophets had hallowed and poets inspired, which religion had consecrated and even the Almighty deigned to visit,—there his spirit rested with a heart full of love ; but other scenes expanded before his view and engaged the whole ardour of his benevolent soul. From land to land his spirit travelled over ocean and mountain, through valleys and homes, and wherever it met with one in human form fitted to enjoy a beautiful world and to reach a blissful heaven, there it lighted and grieved with affectionate concern that sin had injured, if not destroyed, nature's adaptation, and longed and found the way to raise, even out of the wreck of the earthly tabernacle, a building in every human soul, not made with hands, abounding in happiness and eternal in the heavens. Of a similar character should be the Christian's patriotism. The love of country and the love of man should be blended in his soul. For the Patriotism of the many we have no commendation. Sometimes it is but the guise which selfishness and ambition take to forward their designs. At the best it limits its regards to the welfare of one nation, and that welfare it seeks in ignorance at the cost of every other. In ignorance we say, for in fact—and of this truth men are now beginning to catch some glimmerings—in fact, the weal of one is the weal of all, and, conversely, the weal of all is the weal of one. All mankind are members one of another. They are

united by the bond of common interests as well as of a common brotherhood. This is the great truth which the Patriotism of Jesus teaches, and like other teachings of that divine instructor, nature, when read in the light which he affords, gives at once a sanction and a comment to the lesson. That sanction is seen in the punishment which ensues when the welfare of one people is sought in another's injury, and that comment we may read in the spread of those truly Christian principles which, in their operation, are beginning to allow of the unrestricted and unaided interchange of the varied products of different climes and divers talents. Yes, the spirit of Christianity is spreading on all sides around us, and soon will it, we hope, establish that entire and unlimited reciprocity which shall make, in fact, as they have long been in theory, all nations one family. Then Patriotism will cease to benefit one brother at another's cost, and become, in the bosoms of his disciples, pure, ardent, and catholic, as it was in the bosom of Jesus.

The character as well as the spirit of Patriotism has been narrow. Patriotism has been commonly identified with military renown. He is the Patriot, in the world's estimation, who protects and extends the boundaries of his country by martial virtues. The true definition of a Patriot is a lover of his country. Whoever loves and strives to benefit his native land is truly a Patriot. But no work so multifarious as the work of beneficence, and accordingly, if we advert to the character of Jesus, we shall find his Patriotism displaying itself in a variety of ways — in almost every way, but that of martial achievements. To benefit his country Jesus taught in the synagogues and in the streets ; he cured the sick, raised the dead, solaced the poor, sought and saved what was lost. So, according to our power, let our Patriotism display itself. Each one may thus be a Patriot in his sphere, however contracted it may be ; and a measure of his beneficence you could not easily find. Men commonly think that the destinies of a nation are in the hands of its governors ; and so in a sense, but not the sense the many mean, they are. It is the controul, not the formation, of its destinies, that rulers have power over. That formation lies mainly in the hands of fathers and mothers, the ministers of Christ, and every instrument of evil or of good. And as is that formation, so must be the controul. All things are not governed in the same way. The pilot may brave the ocean, but would peril the safety were he to take the lead of an army. Legislation must always have a strict relation to the character of the subject ; for laws, to have effect, must be suited to those for whom they are made ; they must carry with them the popular voice, and be fitted to the manners and wants of the people. Otherwise they are nugatory or injurious. So then with the many, not the few, the shaping of a nation's course depends. Yes, however humble their station may appear, the Christian father and mother who are careful to bring up their children in the way they should go, exert a most important influence on the body politic, and discharge a most patriotic duty ; and every Christian minister, and every Christian man, who fulfils the purposes of his mission, though they may not rank with the rulers of their country, though they do not sit in its halls of legislation, exert an influence which the lawgiver must take cognizance of, and which, penetrating throughout the mass of society, affects even the king upon the throne. To benefit his country Jesus raised on high the reproving voice, denouncing spiritual wickedness in high places, and menacing the civil power with destruction. At the same time he was observant of all that was due to the constituted powers. Yes, he paid them tribute while he predicted their destruction. Hence we draw two lessons — obey the laws, and strive to

mend them : avoid premature convulsions. Let the harvest be ripe before you reap it. Remove not one system before you can substitute another. Tolerate an abuse rather than embroil a nation. But in so doing cease not, in imitation of Jesus, to prepare the way for its removal. Pay tribute, but denounce corruption. There is a virtue found often in the Christian character, which, were it not so timid, one would term amiable, that trembles to lift high the voice of crimination and reproof, and retires into privacy to busy itself with the care of feeding the hungry and clothing the naked. We condemn not its existence, but deprecate its spread ; we approve of its good, while we deplore its defects. It is not the virtue of Jesus. He was at once the private and the public benefactor. The kindness of his heart even prompted him not to tolerate, but to denounce public abuses. When did his virtuous indignation kindle, but in beholding the hypocrisy of the Pharisees, and the wickedness of those who were at once the priests and rulers of his country ?

This may lead us to notice the *time* when Jesus began his patriotic exertions. It was a time of unprecedented depravity. Corruptions prevailed alike in the church and in the state. Then Jesus elevated his admonitory and threatening voice ; then he went about doing good, teaching, warning, and amending. Eventful periods require extraordinary exertions. The character of every change is largely affected by the character of those concerned in making it ; and he who would see a change from bad to good, must in every case throw his influence into the right scale. There are periods when the fortune of a country is at stake, when its destinies undergo a new creation, when events take place of a magnitude sufficient to influence unborn ages. Then, as did Jesus, every man is bound to exercise the more active duties of a Patriot. Then, to the quiet virtues of the parent and the benefactor, must be added the stirring excellence of one who loves his country too well to spare any effort for its rescue and salvation. The period at which we of this day find ourselves is one of this character. The elements around us, with all their mighty agencies, are in active operation. A dreadful collision or a happy renovation is at hand. This is not the time for idle gazing. Every lover of his country, every lover of his species, should now take an active part, and do what in him lies to give the victory to the righteous cause. The collision of which we have spoken is fearful to think of. Willingly would the benevolent heart see the nations reach the peaceful shore without passing over the stormy ocean. Let us brace up our minds to hope for the best and bear the worst. Let us learn to buy good nor grudge the cost. Let us be prepared to pursue, without wearying, the path of duty. Whether or not the sunshine of success illumine our road, still let us press forward, turning neither to the right hand nor the left. Onward, onward, let our watchword be, through defeat and through victory—through joy and through sorrow—God's glory and man's happiness being our end and aim.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from p. 314.)

NEAR the close of our last article, it was observed, that, in the circumstances of the case, St. Luke *could* not have compiled his Gospel in *closely chronological order*; and that it presents internal indications that his arrangement is not strictly chronological. The obvious character of St. Luke's mind would lead him to adopt an orderly mode of composition; and it cannot be doubted that he would not, without due notice, intentionally depart from the order of *time*; but those who have considered the circumstances of that part of our Lord's Ministry which immediately followed the imprisonment of the Baptist—so crowded with occurrences, and these so constantly changing in their locality—will have no difficulty in perceiving, that nothing but personal attendance, and even contemporaneous records, could enable a person to retrace a comprehensive view of that period in the exact order of events. Of short portions, such a view might be given by persons residing where the occurrences took place, or who had attended our Lord in particular parts of his progresses; and by diligent inquiry, some general idea might be formed, by a person not present, of the train of events, which would serve as a guide in framing an orderly narrative. St. Luke obviously possessed records of such portions; and all that could then be learnt as to the succession of events, he would undoubtedly learn, in order to frame his narrative. But for this purpose he had not such advantages as he possessed for his subsequent “treatise.” In the latter, the series of events extended over a space of many years, and the events themselves often occurred at far distant places, and at like intervals of time: what is still more important, he was himself a personal witness during a large portion of his history. But in retracing the occurrences of a few months—commonly unconnected with each other, except in their effects on the bodies or the souls of those who were the objects of them, and, in various instances, occurring in the same places, after short intervals in which our Lord had been absent from them—he must often, when framing his narrative, have had no other guidance than the connexion of place and of subject. This invaluable historian followed, in every instance, we doubt not, the best system of arrangement which the circumstances of the case presented: and though the gospel annalist of the present day has advantages which St. Luke did not possess, for framing a *chronological* arrangement of the *whole* of our Lord's Ministry; and, in some respects, superior advantages, in reference to the *succession* of events, even in that part of it which Luke peculiarly records;* yet one important result has probably followed from his not having closely bound himself to the (often unattainable) order of *time*—that he has recorded various discourses and sayings of our Lord, the precise date of which could not have been ascertained, and which, from his wider range of knowledge, he alone had the power to record.

Two circumstances contributed to that wider range: the one, that his inquiries would naturally extend into the *eastern* part of the dominions of Herod, where our Lord spent several weeks during (we may reasonably suppose) the absence of the Twelve; the other, that, from his profession

* We can scarcely be misunderstood, but deem it best to specify that we refer to the possession of St. John's Gospel, and St. Matthew's.

and education, he would have access to a class in society superior to that of the fishermen and publicans of Galilee. To the latter cause may be attributed St. Luke's knowledge of various occurrences at the houses of the rich, which are not recorded by Matthew or Mark; and also of those connected with the household or the jurisdiction of Herod: to the former, his knowledge of discourses, parables, &c., which were delivered in the Peræa, or at least recorded by believers who resided there, and probably but little known in Galilee. It is not likely that St. Luke would have much access to *Apostles*, most of whom must have left Judæa, and of whom one alone is mentioned in the later part of St. Paul's history (Acts xxi. 18): but many of the *Seventy* must have been still living; and from their recollections, as well as from those records, which (either from personal knowledge, or from the preachings of the Apostles) would be early drawn up, of our Lord's transactions or discourses in particular portions of his ministry, he must have had sources of information beyond what any single Apostle could have supplied.

The Gospel of Luke may be divided into six leading portions:

- I. The record of the early history of John and of Jesus: ch. i. ii.
- II. The Ministry of the Baptist; with the Baptism and Temptation of Christ: ch. iii. 1—iv. 13.
- III. The Ministry of Christ in Galilee: ch. iv. 14—ix. 62.
- IV. Miscellaneous Discourses and Transactions principally connected with the Peræa: ch. x. 1—xvii. 10.
- V. Discourses and Occurrences during the last Journey to Jerusalem: ch. xvii. 11—xix. 28.*

* The words in Luke xvii. 11, are rendered, “And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee:” δια μέσω Σαμαρείας καὶ Γαλιλαίας. As Luke could not have represented our Lord's course to Jerusalem from any part of Palestine, as passing through the midst, first of Samaria, and then of Galilee,—and as he was too accurate a writer to place the countries in that order, if our Lord had been journeying from any part of Galilee to Jerusalem—it appears most reasonable to suppose, that his words mean, “through the borders of Samaria and Galilee.” From ch. ix. 51—56 and Matt. xix. 1, it appears, that, on our Lord's last journey to Jerusalem, having been rejected in Samaria, he passed over the Jordan, into the Peræa—probably over the bridge near Scythopolis. His course would, therefore, lie along the confines of Samaria and Galilee; and Luke would naturally mention Samaria first, because his previous view of our Lord's course was from Samaria. This is the interpretation of Wetstein and others; and it now appears to us fully satisfactory. Lightfoot imagines that Galilee (as loosely it might) included Peræa; and, further, that it here means Peræa, which is not an admissible interpretation. Paulus and Greswell suppose, that, as Christ, after raising Lazarus, resided for a time at Ephraim, and afterwards went into Galilee, before he came to Jerusalem at the last passover, Luke speaks of him, in the passage under consideration, as taking a circuit from Ephraim, through Samaria and Galilee, *in the way to Jerusalem*!

Regarding Luke xvii. 11 as referring to our Lord's last journey to Jerusalem, we have little hesitation in considering it as the *recommencement* of that narrative which the Evangelist had interrupted at the close of the ninth chapter, in order to introduce a Gnomology consisting of miscellaneous records, without specific dates, the whole of which he may have collected in the Peræa, and much of which he may have known to be connected with it in point of *locality*. There are in it some facts which could not have occurred in our Saviour's last journey to Jerusalem, as the mission of the Seventy, and the visit to Bethany in the tenth chapter; and some discourses (as we shall hereafter specify) which the Gospel of Matthew, and internal evidence, would lead one to refer to an earlier period: but, on the other hand, there are others, (as ch. xiii. 1—9 and 22—35,) which so obviously suit that journey, that

VI. Transactions from our Lord's entry into Jerusalem to his ascension : ch. xix. 29—xxiv. 53.

The fourth portion contains the greater part of that Gnomology which Bishop Marsh supposes to have, in a great measure, existed before St. Luke began to compile his Gospel ; and to have been placed by him in the position in which we find it, on account of the references which occur in it to our Lord's journeying to Jerusalem. The part of the Gospel which Marsh includes in the Gnomology, occupies from ch. ix. 51 to xviii. 14. For the reason we have assigned in the preceding note, we would lessen the extent of that miscellaneous collection of Discourses, &c. ; and we much prefer the supposition that the Gnomology was formed by St. Luke himself, from various records which he collected in the Peræa, but which, from different causes, he could not interweave in the continuous narrative that he had given of our Lord's ministry in Galilee, or in that which he afterwards gives of the journey through the Peræa to Jerusalem.*

On examining the records of Matthew and Mark, respecting the last journey from Galilee, through the Peræa, to Jerusalem, (Matt. xix., xx., and Mark x.,) and considering that the Apostles were with our Lord during the whole of it, abundant reason presents itself for the conviction, that the mission and return of the Seventy could not have occurred during that journey. There is, indeed, no reference to these disciples in any part of the first two Gospels ; and the continuous nature of the narratives of the last journey, precludes the supposition that their mission took place during it. Upon our leading principle—that the miracle of the Five Thousand occurred a short time before the Last Passover—it was not possible that it should have done so ; and without departing from St. Luke's own Gospel, we see reason to conclude that he could not have intended to represent their mission as occurring between our Lord's leaving Galilee and his entering Judæa. He says (ch. ix. 51), that when the time was come that he should be received up, Jesus steadfastly set his face to go to Jerusalem. This expression excludes the supposition of a circuitous progress, or a long sojourn, in the Peræa ; and his direct course would not exceed forty or fifty miles. Three days would be sufficient for that part of his journey. During it he might work many miracles, and often communicate his heavenly instructions to the multitudes

they would naturally suggest the placing of the whole in that portion of the Gospel,—in other respects the best suited to it.

Again, considering this passage as describing the course our Lord took after being rejected in Samaria, we must place the miraculous cure of the Ten Lepers on the last journey to Jerusalem. In "a Harmony of the Gospels," (Boston, 1831,) "on the plan proposed by Lant Carpenter, LL. D.," in his "Introduction to the Geography of the New Testament," this occurrence is placed before the Feast of Dedication, agreeably to the order in Dr. Carpenter's New Testament Geography. We shall have occasion to notice this beautifully printed Harmony hereafter ; but we may be allowed to express here our satisfaction, that the leading principles of arrangement which we are advocating, are likely to obtain an extensive reception among our transatlantic brethren. The Boston Harmony came to hand after our anticipation in p. 307 had gone to the press.

* Bp. Marsh's view of the contents of this Gnomology, will be found in his "Dissertation on the Origin and Composition of the Three First Canonical Gospels," pp. 236—241. How far he is correct (or, rather, incorrect) in saying, p. 241, that St. Matthew "has a great part of the matter contained in Luke ix. 51—xviii. 14," may be seen by referring to our Table in p. 309, § 33—64.

N. B. The reader will oblige us by altering the word *taught* (in the last paragraph of p. 314) to *wrought* ; and also ch. x. 57, to ch. ix. 57.

and to his disciples; and from the first three Gospels we have rather copious records of our Lord's transactions during it: but nothing that at all accords with the occurrence during it of the mission of the Seventy, and their return after having executed their commission.

If the mission of the Seventy could not have occurred on our Lord's last journey, we are at liberty to place it where it best suits the history; and no situation appears more probable than during the absence of the Twelve, and soon after our Lord had sent them forth. Purposing, without a doubt, to spend some time in the eastern part of Herod's dominions, (which he did after he had visited Jerusalem at the Feast of Dedication,) it was natural that—in order to prepare for his preaching in a district where he had not yet been in his public character, and at a season of the year when it would not be practicable to collect great numbers of the people together, as in the preceding months in Galilee—he should adopt the preparatory measure of sending persons, many of whom might be natives of the Peræa, to the various towns and villages which he intended to visit. It is not improbable that we are to refer to his preaching in the Peræa at that period, several of the discourses and occurrences which are recorded in our fourth division of St. Luke's Gospel, i. e. the Gnomology. If the Evangelist became acquainted with the materials of that portion, principally by his researches in the Peræa, it might have contributed to their being arranged in their present situation and together; and if they were chiefly derived from some of the Seventy, it would naturally lead to their being introduced by a brief record of the mission and ministry of those disciples.

Independently of any other consideration, it might, indeed, be reasonably supposed, from the expression, "after these things," (ch. x. 1,) that St. Luke considered the mission of the Seventy as occurring on the last journey; and though the fact is perceived to be otherwise, from the accounts of the preceding Evangelists, yet it might be admitted that such really was the view of St. Luke, except for his preceding representation (ch. ix. 51) of the despatch and directness with which our Lord performed that journey. This almost obliges us to refer such an occurrence as the mission of the Seventy to a different period.—How then are we to interpret the words *μετα ταῦτα*, "after these things"? Since the record obviously forms an independent section of the Gospel, it might be supposed that *μετα ταῦτα* occurred in the original document, and was left by St. Luke as he found it. This, however, does not seem very consistent with that correctness of style which is manifestly a characteristic of this Evangelist; and it is more probable, that since his preceding section (ch. ix.) had begun with the account of the mission of the twelve—with which he connected a brief view of the events following their return till our Lord's last journey—he adverted to their *mission* in the expression *μετα ταῦτα* (without notice of the intervening records); just as he clearly does when he says that "the Lord appointed Seventy *others also*," *καὶ ἔτερος ἐβομηκόντα*.—If the reader do not deem this solution fully satisfactory, he may consider it as one of the many cases in which we have only to choose between difficulties; and we prefer that supposition which is attended with a verbal difficulty to that which opposes fact.

The remarks already made in reference to the characteristics of the fourth part of St. Luke's Gospel, consisting of the Gnomology, will probably have prepared the way for what we have to offer on the historical portion forming the third part—respecting our Lord's ministry in Galilee.

There is little room to doubt that St. Luke would arrange his materials in the *order of time*, in proportion as he could ascertain it; and as he gives

definite notes of time in some cases, (see p. 314,) it may reasonably be concluded that when he uses indefinite expressions, it was for want of information as to the precise date. This indefiniteness in the notes of time presents itself in various parts; (e. g. ch. v. 12, 17, vi. 12, viii. 22;) and there are also in his Gospel, even in the historical portions of it, fewer means of deciding the locality of events than in Matthew's.

On the whole, it is probable, that notwithstanding the expression *καθεξης*, (ch. i. 3,) *in a continued series, in a connected narrative,** (so generally understood to shew that Luke wrote his narrative in the order of time,) a preference would usually be given, on internal evidence, to the order of Matthew, but for the great agreement between the arrangement of Luke and that of Mark. This is considered by many as affording reasonable presumption that St. Luke's order is most according to the succession of events; because, it is supposed, two independent writers could not adopt the same order but from its agreeing with reality. Bishop Marsh argues the contrary. According to his hypothesis, each of the first three Evangelists possessed a copy of one common document, with various additions: on this supposition, the agreement of Mark and Luke only proves that they followed the arrangement adopted in the common document; while the departures from that succession of events by Matthew, a personal witness, is an indication that he left it, owing to his knowledge of its non-accordance with the real order of events. If Bishop Marsh's hypothesis be correct, the argument seems decisive: it has great force also on the hypothesis of more than one common document. The phenomena of verbal agreement in various parts between Mark and Luke, and between one or both of them and Matthew, can be adequately explained only on one or other of these two hypotheses; and there is, in the latter at least, nothing at all improbable.

Independently of these hypotheses, however, we have stated grounds for our conviction that St. Luke's order, in that fully occupied interval between the imprisonment of the Baptist, and the mission of the Twelve, ought not to be preferred to Matthew's; but the agreement of the former with Mark's renders it desirable that we analyze that portion of Luke's Gospel which extends from the imprisonment of the Baptist to our Lord's last journey to Jerusalem, in connexion with the corresponding part of Mark's, in order to shew in what way their common sources might have occasioned the order found in Luke's Gospel, where it differs from that of Matthew.

Before the public preaching of Christ, which commenced after the imprisonment of the Baptist, we may place that visit of our Lord to Nazareth, which Luke records in the fourth chapter, vers. 16—30: and from this part of his Gospel we shall trace the correspondence with St. Mark's.

I. MARK i. 16—iii. 20; LUKE iv. 31—vi. 19: (*Mark* begins exclusively with the Call of Peter, Andrew, James, and John:) the cure of the Demoniac in the synagogue at Capernaum: the cure of Peter's wife's mother, and many others, followed by a progress through Galilee: (*Luke* here introduces the miraculous draught of fishes, which is commonly regarded as the same transaction with the Call of Peter, &c. :) the cure of the Leper: the cure of the Paralytic: the Call of Levi: the discourse of our Lord at Levi's Feast: the Walk in the Cornfields: the Cure of the Man with the Withered Hand: the Selection of the Apostles.

II. LUKE, vi. 20—viii. 3, here introduces a portion peculiar to himself.

* See the useful Greek and English Lexicon of the New Testament from the Clavis Philologica of Wahl, by Edward Robinson. Andover. 1825.

It begins with the record he had obtained of our Lord's discourse to his disciples (delivered, as Matthew records, on a mount, and at an earlier period) : then the cure of the Centurion's Servant : the raising of the Widow's Son at Nain : the Message from the Baptist : the visit at the house of Simon the Pharisee : another progress, when several women attended our Lord.—Whether the records of these formed one document, or whether St. Luke arranged them as at present, cannot be certainly known ; but the latter seems the most probable. Two of the occurrences are given by St. Luke alone ; and, in reference to each other, and independently of any other portion, they are all, probably, in the real order of time. This is the case, too, with the greater part of the former portion.

III. (1) MARK iii. 20—iv. 34 ; LUKE viii. 4—21. In this portion of *Mark*, we find the discourse respecting Blasphemy against the Holy Spirit : the application of our Lord's Mother and Brethren : the Parables of the Sower ; the seed in the Earth ; and the Mustard Seed. In *Luke* we find only the Parable of the Sower, (with a short addition respecting the lighted candle,) and the application of our Lord's Mother and Brethren. Other parts of this portion, however, are found in his Gnomology. As *Mark* connects this portion with the following, and as what *Luke* has of it bears the same position in reference to the next portion, this and the following may have formed one document ; and we have numbered them accordingly.

III. (2) MARK iv. 35—v. 43 ; LUKE viii. 22—ix. 56. This portion consists of a series of events, following each other in close succession ; and just such as might originate in the oral narratives of eye-witnesses, retracing them in succession. It begins with our Lord's crossing the Lake, and stilling the storm : then the cure of the Gadarene Demoniacs : the application of Jairus : the cure of the disordered Woman : and the raising of the Daughter of Jairus. We know from St. Matthew's Gospel (ch. ix. 18), that the application of Jairus was made while our Lord was at his house ; and it is obvious that the person who originally recorded this portion, could not have himself been present at the feast, and that he simply gave an account of facts which came within his observation. It is scarcely possible that the two portions I. and III. 2, could originally have been recorded by one person, himself present at the transactions related : no such person could have separated the circumstances at Matthew's feast and the application of Jairus. And this throws much light on the nature of the Gospels by *Mark* and *Luke*, neither of whom were eye-witnesses, and both having to rely on information from written records, or oral narration ; abundantly satisfactory for all essential purposes ; but not affording the power to ascertain the succession of events as a whole, though giving them in a true order in particular parts.

MARK now adds the account of our Lord's visit to Nazareth, (ch. vi. 1—6,) which seems to be unconnected with what precedes and follows. The remaining portions agree in the order of time, with the corresponding part of St. Matthew's Gospel.

IV. MARK vi. 7—44 ; LUKE ix. 1—17. The Mission of the Apostles : their Return, after the Death of John : the immediately subsequent Miracle of the Five Thousand.

V. MARK vi. 45—viii. 26. Occurrences between the Miracle of the Five Thousand, and the Confession of Peter.

VI. MARK viii. 27—ix. 50 ; LUKE ix. 18—50. The Confession of Peter : the Transfiguration : the Cure of the Epileptic : and the Rebuke of the Ambitious Disciples, and connected circumstances.

TRANSLATIONS FROM HERDER.

DAVID AND JONATHAN.

WHEN, wasted by the cares of his kingdom and by grief for his children, the son of Jesse finally slept on his bed of death, lo! in the dark valley of the shadow of death the friend of his youth, Jonathan, came towards him. "Our covenant is eternal," said he to the form of the aged king: "but I cannot reach forth unto thee my hand, whilst thou art defiled with blood, with the blood of my father's house, burdened also with the groans of my son. Follow me." And David followed the heavenly youth.

"Alas!" said he to himself; "a hard lot is the life of men; and a yet harder the life of a king. O that I had fallen like thee, Jonathan, with an innocent heart, in the spring-time of my years; or that I had remained a singing shepherd on the plains of Bethlehem! A glorious life hast thou lived meanwhile in Paradise. Why died I not with thee?"

"Murmur not," said Jonathan, "against him who gave thee the crown of thy people, and made thee the father of an everlasting kingdom. I beheld thy toils and grieves, and have awaited thee here."

Then he led him to a stream in Paradise. "Drink," said he, "out of this fountain, and all thy cares shall be forgotten. Bathe thyself in this stream, and thou shalt become young and fair as thou wert in those days when I took thee to my heart, and we made with each other the covenant of fidelity. But dive deep in the flood; it flows like silver, and must purify thee like fire."

David drank out of the holy fountain, and bathed himself in the clear stream. The draught relieved him of all earthly cares; but the waters of purification sank deep into him. They glowed like fire within, till they left him spotless like his celestial friend.

As he stood in renewed youth, Jonathan reached forth his harp to him; and more sweetly than here below he sang under the tree of life,

"David and Jonathan, loving in their lives, in their death are not divided. They are stronger than eagles; swifter than the roe upon the hills. Daughters of Israel, weep for us no more! We are clothed in the beauty of our youth. I rejoice for thee, my brother Jonathan! I had delight in thee below: but here thy love is to me more than the love of our youth."

They embraced one another, and, now inseparable, vowed once again the covenant of fidelity for ever.

SOLOMON IN YOUTH.

A good king once said to his favourite, "Ask of me what thou wilt, and it shall be given to thee."

And the youth said to himself, "What shall I pray for, so that I may not hereafter repent of my wish? Honour and authority I have already. Gold and silver are the most insecure gifts in the world. I will ask the king's daughter; because she loves me as I love her; and in her I shall possess all things; not only riches and honour, but also the heart of my benefactor; because through this gift he becomes my father." The favourite made his prayer, and it was granted.

When God first appeared to the youth Solomon in a dream, he said to him, "Say what I shall give unto thee, and it shall be given." And behold

the youth sought not silver and gold, nor renown, nor power, nor long life; but he sought the daughter of God,—celestial Wisdom, and received with her whatsoever he could desire. To her he consecrated his fairest lays, and celebrated her to mortals as the sole blessedness on earth. As long as he loved her, he possessed the heart of God and the love of men; and through her alone has he lived, after death, on this side the grave.

SOLOMON IN AGE.

Luxury, riches, and honour, had so ensnared Solomon in the years of his manhood, that he forgot Wisdom, the bride of his youth, and inclined his heart to many delusions.

Once, as he walked in his stately gardens, he heard the plants and animals speaking among themselves (for he understood their speech), and bent his ear to hear what they said. “Behold the king!” said the lily. “How proudly he passes me by! yet, however meek, I am more glorious than he.”

And the palm-tree waved its boughs and said, “Here he comes, the oppressor of his realm; and yet is he told that he is like a palm-tree. Where are his fruits, and the boughs wherewith he refreshes those beneath him?”

He went further and heard the nightingale sing to her mate, “Solomon loves not as we love; nor is he thus beloved by any among his concubines.” And the turtle-dove cooed to her companion, “Of his thousand wives, not one will grieve for him as I would mourn thee, mine only one!”

Full of wrath, the king quickened his steps, and came to the nest of the stork who led forth his young, and bore them up with his wings, that they might learn to fly. “King Solomon,” said the stork to his young, “does not thus with his son Rehoboam. Therefore shall his son not prosper; and strangers shall rule in the house which he hath built.”

Then the king hastened to his inner chamber, and was still and melancholy.—And as he sat in meditation, behold! the bride of his youth, Wisdom, the daughter of God, drew near invisibly and touched his eyes. He fell into a deep sleep, and saw a mournful vision of a future day. He saw his kingdom divided through the answer of his foolish son. A stranger ruled over ten oppressed tribes which had fallen from under the sceptre of his house. His palaces were fallen; his pleasure-gardens swallowed up by an earthquake; the city laid waste; the plains made desolate; and the temple of God on fire!

He started up affrighted from his sleep; and behold, the friend of his youth, with tearful eyes, stood revealed before him, and said: “Thou hast seen what shall happen, and of all this hast thou laid the foundation. It is no longer in thy power to change the past. Thou canst not command the stream to re-enter its fount, nor thy youth to turn back its course. Thy spirit is exhausted, thy heart is wearied, and I, the forsaken of other days, may no longer be thy companion in the region of thine earthly life.”

With a compassionate gaze, she vanished: and Solomon, who had crowned his youth with roses, wrote in his old age a mournful book on the vanity of all human things that are upon the earth.

AN ADDRESS, IN RECOMMENDATION OF THE LANCASHIRE AND CHESHIRE BOOK AND TRACT SOCIETY, DELIVERED IN CROSS-STREET CHAPEL, MANCHESTER. APRIL 24, 1831, BY J. G. ROBBERTS.

[The following Address is sent to the Monthly Repository at the request of some who heard it. With the exception of a few verbal corrections, and two or three sentences which occurred at the time, but which I cannot now recal, it is the same as when delivered.]

J. G. R.]

THE subject of my discourse this afternoon was announced in the notice given this morning. The members of the Tract Society are to hold their Annual Meeting at the conclusion of the present service. What I propose is to say a few words in recommendation of that Society. I would state its objects, and point out the great use which may be made of it by those who are heartily desirous of doing good.

That I have, on this occasion, departed from the custom of prefacing my discourse with a passage of Scripture, is not because none could be found suitable to such a purpose. On the contrary, the difficulty would rather be to select out of many which enjoin on Christians the duty of seeking the welfare of their fellow-men, which bid those who have been converted strengthen their brethren, and which magnify the work of turning sinners from the error of their way.

All these objects are combined in that of this Society, which is, as stated in its first rule, "the circulation of books and tracts favourable to the cause of genuine Christianity and the practice of virtue."

Observe, my friends, the word "*circulation*." For the whole spirit and utility of the Society depend upon the meaning which its members attach to that word, and upon the degree in which they act up to its meaning. If their only purpose in associating were to supply themselves at a cheaper rate with instructive books for their own reading, this might, no doubt, be a very useful purpose for themselves and their own families. We might commend them for securing within their reach so much rational occupation and entertainment. But they would not, on that account, have any claim to be considered as a Christian and benevolent society. And I should almost as soon have thought of recommending from the pulpit any one of the subscription libraries in the town, as this particular institution.

Or again, if the members of this Society contented themselves with subscribing their money, and took no pains afterwards to select and distribute, either by giving or lending, such books and tracts as might seem likely to be useful, they would still be far from promoting the professed object of the Society, and that which alone I have undertaken to recommend. It might, indeed, be said that they would be doing good by merely increasing the means which would thus be placed at the disposal of others more inclined to exert themselves. It might be thought a charitable and praiseworthy work, to keep pouring supplies into a reservoir of instruction, for the mere chance of its being drawn off by others in useful directions. But what if all the members of the Society should act on the same principle! And, surely, if the principle be good for one, it is good for all. Yet what should we then have, as the whole result of the Society's operations, but an accumulating stock, and a yearly lengthening catalogue of unused books?

The object professed by the Society, the object, therefore, which ought to be borne in mind by every one of its members, the object, in fact, to which every one should consider himself pledged, and that for which it appears to me peculiarly worthy of being recommended, is, as was before stated, "the

circulation of books and tracts favourable to the cause of genuine Christianity and the practice of virtue."

One labour of love, necessary as a preparation for the accomplishment of such a purpose, has long and extensively been carried on in the numerous schools which are every where around us. There are now, it is probable, comparatively few in the population of our large towns who cannot read. But there are many, it is also probable, who make but little use of their ability to read; and not a few, it is to be feared, who, to say the least, do not make a good use of it. Besides, of those who are disposed to employ some portion of their leisure in reading, and who would be glad to read for instruction as well as entertainment, there must be many who cannot easily obtain books. Or if this difficulty seems, in a manner, vanishing before the increasing number of extraordinarily cheap publications, yet the knowledge thus offered to the poor may not always be that which is most adapted to have a favourable influence on their character, not always that which will most enrich their souls, and be to them a treasure of hope and comfort for all the difficulties and all the trials of their lot.

The elementary education of the school requires then to be followed up by those who have learnt of Christ to care for and wish well to their fellow-men, in farther efforts to turn that education to good account. It requires to be followed up by efforts to cherish in those who read a taste for reading, and to direct the love of knowledge, where it exists, to its worthiest objects. Now this is what is professed by such associations as that which I am recommending; and this is what is provided for in collections of books and tracts, from which each member of such an association may easily supply himself with the means of giving the information that he finds any where needed, on the evidences, doctrines, duties, benefits, and comforts of religion.

I have said, "that may be any where needed." For information on these subjects is often very much needed, not merely among the poor, but among all classes. The educated, and those who are considered well educated, are not seldom found very ignorant on these subjects. Much, indeed, has lately been done for the diffusion of what is expressly called "useful knowledge." But when we examine what kind of knowledge is meant, we find that it is chiefly knowledge relating to the arts and conveniences of this life, to the construction and laws of the material world, to the history of political events and changes; in short, to subjects which address themselves to the curiosity and the understanding, but which rarely, if at all, bring into view the connexion of this life with another, and the awful responsibilities of man as the subject of God's moral government, and the destined heir of immortality.

Now I mean no disparagement of the knowledge which is so especially recommended as useful. It is useful. Whatever tends to make men exercise their minds, and teaches them what powers they have for improving their own condition, and stirs up their exertions by shewing how much has been done by others, must be useful. I heartily wish such knowledge to be diffused as widely as possible. But still, I will contend, there is another kind much more useful. I wish to see men intelligent, thoughtful, provident, industrious, sober, rational in their amusements and pleasures. I wish to see them making the best of their means and capacities for the comfort of this present life. And they may be much helped to this by the knowledge which is called useful. Perhaps, too, it may be the fact, that man can never be made an intellectual and thoughtful being, without having some moral principles also called into exercise. But I farther wish to see men full of a generous concern for each other's welfare, full of a noble superiority to this

world, even while they are not inattentive to their means of making it a scene of pleasantness, full of a consciousness that they have a better inheritance in reserve. I wish to see them, "not slothful in" this world's "business," and, at the same time, "fervent" in a benevolent and devotional spirit. I wish to see them instructed both "how to be abased, and how to abound," how to suffer, and how to enjoy. I wish to see them "patient in tribulation," "rejoicing in hope," rich in the treasures of a filial reliance upon God. And for this, I apprehend, they must be instructed in knowledge of a higher kind than that which is called useful. For this they must learn, not of the historian, not of the political economist, not of the mathematician, not of the instructor in the arts of this life, but of Christ. It is he who must strengthen them for all these things by faith in his mission, doctrines, and promises.

Granted, it may be said. But in order to bring men within the reach of Christ's instructions, what need is there of other books than that which contains his own words? What need of other societies than that which has for its professed object the circulation of the Scriptures?

Let it not be understood for a moment, that our Book and Tract Society professes to supersede this last-named Society, or to teach Christianity better than it can be taught by the Christian records. It is rather to be considered as a humble, but not always unimportant auxiliary to the circulation of the Bible. Suppose you find, in some minds, prejudices against the Divine authority of the Bible. Suppose, when urging men to read and consider the words of everlasting life, they ask you how you know that the Bible contains such words—how you know that Christ was sent by God. It would take a long time, in mere conversation, to state all your reasons for so believing. Besides, there are few men who have words so much at command, as on a sudden to do full justice even to the best arguments. But it would be easy, in such circumstances, to say, "Here is a Tract which will briefly answer your questions, and tell you why I am a Christian; and if when you have read this, you wish for additional information, I will put you in possession of books in which you will find it." In this way the prejudices which had prevented attention to the Scriptures may be removed, and a hearer be obtained for Christ.

But suppose, again, you find believers in the Scriptures, and attentive readers of them, perplexed by some things which they read, doubtful how they must understand their Divine Instructor, and perhaps distressed because they cannot discover all the evidence which they had expected of doctrines familiarized to their minds as Christian truths. Here again it will be a useful help to any conversation which you may have with them on their difficulties, if you can put into their hands some work on the point in question, or tending to throw light on some obscurities of the language of the Scriptures.

Another case in which a seasonable and important use may be made of the stores provided by the Book and Tract Society, is, when you happen to be in company with those who evidently have no knowledge of the doctrines which you believe to be essentially Christian, except through the misrepresentations of controversialists. Perhaps they are serious and religious persons, and on that very account you are the more grieved and pained to hear them speak in terms of censure and dislike of names and opinions which you hold in reverence. But if they are, indeed, such persons, they will be the more open to the appeal, "does your law judge any man before it has heard him?" They will be the more likely to admit the reasonableness of the request, "understand first, and then rebuke;" and they will not, pro-

bably, refuse to read a brief statement of the doctrines really believed by those whom they have heard spoken against as unbelievers, and of the scriptural authority claimed for such doctrines by those whom they had been taught to consider as gainsayers and despisers of the Scriptures.

Again, such statements will be found useful when you meet with persons who have been alienated from the very name of Christianity by the strange and fearful representations of God and man contained in religious systems pretending to that name. You may prove to them that not all who have searched the Scriptures for their faith, have found the gloomy and repulsive doctrines on which they ground their objections—that not all have found their reason contradicted, and their feelings of humanity shocked, by what they received as revelation; but that, on the contrary, there are many who have so learned Christ as to feel his gospel to be indeed glad tidings of great joy to all nations, and who “in the face of Christ,” have seen revealed a milder and more attractive glory of God, than in even the most beautiful and benignant aspect of nature is ever displayed. You may put into their hands the writings of men and the histories of men whose minds have been filled with heavenly light, and hearts with holy and unconquerable love, and lives with the most amiable graces and virtues, by the wisdom which came to them from above through the pages of Scripture. And thus they may be brought to the conviction that true Christianity is a religion of hope and cheerfulness, of brotherly charity towards man, and inexhaustible peace and joy with respect to God.

In this way the members of the Book and Tract Society may derive from its stores the means of promoting the cause of genuine Christianity, so far as its evidences and doctrines are concerned.

And from the same stores they may be supplied with means of promoting the practice of virtue, in the form of short treatises on the principal duties of religion, or exhortations breathing its persuasive spirit, or narratives exhibiting its great benefits and comforts. There are many who might be urged in vain to read the Scriptures, but who will read with interest a story which enforces some scriptural truth. There are many too who would be offended by a direct remonstrance on their evil conduct, but who may be made their own reprovers by having their attention drawn to the history of others. It is only necessary for you to look through the catalogue of the Society, especially that part of it which contains the subjects of the Christian Tracts, to see how much provision has been made for exhibiting the practical value and power of religion. You may there find warnings for the thoughtless, advice and examples for the young, alarms for the sinner, encouragement for the penitent, comfort for the sick and dying. In short, on most, if not all, the subjects on which you would wish to awaken the serious thoughts of your fellow-men, you may there find words provided to which you have only to call their attention by the simple process of giving or lending them a tract.

Let me not omit to notice another class of works provided by the Society—the collections of prayers and religious meditations both for individuals and for families. Suppose, for instance, that one of the tracts, such as “Family Dialogues, or Sunday well spent,” or another entitled “The Happy Consequences of Family Religion,” should have awakened any where the desire of practising private or domestic worship, but that an objection should be raised against commencing the practice on the mere difficulty of expressing the thoughts in words. You may meet this difficulty by offering at once a collection of prayers such as you may think best suited to the circumstances of the individual or family, advising, at the same time, that it be not

used as a mere form, but that the heart's own and deeply-felt wants be always considered as the best prayers which can be offered to the Father of spirits.

Thus, fellow-christians, it appears to me that our Tract Society may be made useful for the promotion of genuine Christianity and its proper accompaniments, Christian virtue and piety. Nor shall we, while thus using it, be merely the ministers of good to others. Often, I should think, a portion of the benefit will be found remaining with ourselves. Often, most probably, shall we ourselves receive valuable impressions, as we cast our eyes over the pages which we propose to put into the hands of others. And thus our concern for the welfare of our fellow-men, and our care for their souls, will be blessed to our own admonition and improvement. I trust there are some of us who, before now, have felt this in their own experience, and can truly say of such charity, "it blesseth him that gives," as well as "him that receives."

I earnestly hope that what I have said may be the means of stirring up those who are already members of the Society to make that use of it which is most likely to promote its objects; and a means also of inducing others who are not yet members to come and give their help. Compared with the good which may be done by a judicious selection and distribution of books and tracts from the stores provided, the expense of subscription is small indeed. In fact, the charity which I have been recommending may be classed among the cheapest of all charities; but its effects, if any where it should be successful in making a human soul feel the truth and power of the gospel, in fixing the good principles of the young, in recalling the sinner, in comforting and gladdening the poor and afflicted, in bringing down the pure and peaceful light of religion upon the paths of the living and the prospects of the dying—such effects, even if they be but rare, will, I suppose, be accounted above all price. Remember, however, my friends—yea, let us all remember—such effects are likely to bear some proportion to our exertions. I call upon every one of you seriously to consider whether he cannot do something towards producing them. And I pray God that every one of us may answer that call as if to him.

SONNET.

TO AN ARTIST.

LUCAS ! I grateful own thy pencil's pow'r,
The semblance as it saves to distant time,
Of her whose virtues blest my youthful prime,
And shed mild radiance o'er life's evening hour.
Nor wilt thou lightly deem the priceless dow'r
Of genius ; hence arose the lofty rhyme,
And hence the skill to unfold the thought sublime,
Or nature's hues on plastic art to shower.
Thus the fair path of honour'd fame pursue,
And still thy liberal toil successful prove,
Age to portray, intent on life's review,
Give transient beauty many a year of bloom,
And forms endear'd to friendship and to love
Awhile restore, e'en from the oblivious tomb.

J. T. R.

CRITICAL NOTICES

THEOLOGY.

ART. I.—*The Theological and Miscellaneous Works of Dr Priestley, with Notes by the Editor.* Vol. XXV. and last.

WE congratulate Mr. Rutt on having carried through the press this first and complete collection of Dr. Priestley's Theological and Miscellaneous Works. The Memoirs are in the press, and with their publication the edition will be complete. The Editor must look with satisfaction on the monument which he has reared to the memory of his friend, the friend of truth and of mankind; and in that satisfaction he will find a proud recompence for his long and arduous labours. In the ordinary sense of the term recompence, those labours must remain ill-requited, or rather unrequited; for the small number of copies printed, and the failure, voluntary or unavoidable, of many subscribers to complete their sets, while they will enhance the pecuniary value of this edition to its possessors, must do so at the expense of that fair remuneration which should have resulted to the Editor. We shall always remember with regret that he was not more liberally encouraged; that he was left unpatronized to accomplish such a work; but we shall always rejoice that, unpatronized, he did accomplish it.

We anticipate, as all who know Mr. Rutt must, a valuable and interesting work in the Life, which may be expected speedily. The present volume contains copious Indexes, to the Works, of Subjects, Names, and Texts, compiled by an experienced and trustworthy hand, and perfected by the attentions of the Editor. They are so constructed as to assist in ascertaining "the accuracy of quotations, by various writers, especially the controversial, from the pages of Dr. Priestley's own editions." This is a gratuitous service for which every writer and reader of theological controversy must feel himself obliged to the Editor. The volume is dedicated to William Smith, Esq., whose name has an addition (late M. P.) which ought to pain the eyes and grieve the heart of all interested in the city of Norwich or the cause of Dissent. The dedication is a touching memorial, by one

veteran to another in the best of causes, of past association in the great struggle for the good of their fellow-creatures.

ART. II.—*The New Testament in the Common Version conformed to Griesbach's Standard Greek Text.* 12mo. Third edition. Boston, U.S. 1830.

A Harmony of the Gospels, on the Plan proposed by Lant Carpenter, LL.D. Boston, U. S. 1831.

FOR both these publications we understand that we are indebted to the able, diligent, and accurate Editorship of the Rev. J. G. Palfrey. The first of them appears to be making its way in America, as it deserves; and it ought immediately and universally to supersede the common edition. The Editor, it should be understood, leaves mistranslations as they are. He only corrects the version where Griesbach has corrected the text. He brings the English reader *so far*, and no further, nearer to the pure word of God as it came from Apostles and Evangelists. And so far, the firmest believers in the infallibility of King James's translators, as translators, ought to go with him gladly. We wish they may. The Harmony pursues a similar course as to translation. It follows the arrangement given in the last edition of that very useful little book, the "Introduction to the Geography of the New Testament." Another edition may probably be improved by attention to the series of articles which have appeared in our pages during the last few months, and which are still continued, on the Chronology and Arrangement of the Gospel Narratives. Both were intended to promote the usefulness of expository lectures which the Editor was delivering, and are well adapted for that purpose.

ART. III.—*On the New Testament conformed to Griesbach's Text.* By F. W. P. Greenwood. Liverpool: Reprinted from the American Edition. 1831.

THIS tract first appeared in the Chris-

tian Examiner as a review of the publication above noticed. Its circulation amongst those whose minds are yet liable to alarm and confusion when they hear of various readings of the Scriptures, would be likely to do much good. The author thus unfolds his purpose :

" We shall shew, first, that in the natural course of things, copies of the writings of the New Testament could not have been preserved from errors. We shall shew, secondly, that it is unreasonable to require that they should be exempted from this natural course. Thirdly, we shall exhibit the kind and degree of alteration which ought to be made in the received text, in consequence of the various readings of manuscripts. And fourthly, we shall state the advantages which we derive from the possession of numerous manuscripts, differing in their readings."—P. 8.

The following illustrations are well put :

" Errors multiplied in ancient writings with great rapidity, even soon after they were given to the world. Martial, in one of his epigrams, (B. vii. Ep. 10,) mentions the circumstance, that a copy of his poems was sent to him by one of his friends, in order that it might be corrected by his own pen and hand. There can be no stronger proof than this fact, incidentally mentioned, of the immediate danger of corruption which all books at that time were in; for we see here, that notwithstanding this author's works were in poetry, notwithstanding, also, they consisted of short detached epigrams, containing, on an average, about half a dozen lines a piece, yet they stood in pressing need of correction in their author's lifetime.

" There is another consideration, which falls within the limits of every one's experience. There are few, probably, who have not observed how soon any piece of writing becomes filled with errors by being copied by various hands. Let any one send abroad a letter or an essay of his own, in manuscript, of which people may desire to keep copies, and let it be copied by friends and relations, by man, woman, and child; and then, at the end of a year or two, let a few of these copies be brought to him; let him carefully read these copies, and compare them with each other, and with the original; and when he has done, he will well understand what various readings are. He will soon be wearied of making a list of them, even though his essay might not be half the length of one of the books of

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the New Testament. If he will then reflect that the New Testament is in prose; that it is considerably voluminous; that the original manuscripts, the autographs of the sacred penmen, have been long ago lost, and that therefore the manuscripts which we have are copies of copies, taken one from another, through a period of fourteen centuries, and never corrected from a common authority, because that authority was not in existence; if he will reflect, that during a portion of that period the Christian religion was rapidly spreading, and consequently, that copies of the Christian Scriptures, being in great demand, must have been written in haste, and often by those who, from their ignorance, were incompetent to the task; and that, moreover, every copyist must have copied at least some of the errors of the manuscript which he was transcribing, and at the same time have added some of his own; if he will reflect on all this, he will be convinced that, in the natural course of things, the New Testament could not possibly have been preserved from a vast number of literal, verbal, and other errors."—Pp. 9—11.

We add the note by Mr. F. B. Wright :

" The various readings in the different editions of Shakspeare are well known to the learned, and great pains and much labour have been bestowed in attempts to restore the original text. In the different editions of the poetical works of Pope, there are many various readings, and the same remark will apply to most of our poets.

" In the collation of two editions of the '*Telemaque*' of Fenelon, one printed in London, the other in Holland, I have discovered upwards of 2,000 different readings; and it is very probable that, if collated with a third, more might have been found. Yet who would on this account cast away that beautiful and instructive volume? If such numerous variations are to be found in printed copies, is it at all surprising that works multiplied by the pen should exhibit similar variations?"—P. 10.

In the concluding appeal we cordially join :

" It was not our intention, however, to enter into an examination of the English version as amended according to Griesbach's standard text, but to press its general adoption, on the firm, broad, and conceded ground of its genuineness. If it is an object that we should all possess, read, and study the Christian Scriptures in all possible purity, we cannot

too strongly urge the claims of the amended English version of the New Testament, to the exclusion of the text now commonly received.

" We presume that many, and many of those who feel the importance of having an amended text in use, will say that such an event is impossible ; that it is impossible to effect any alteration in the received text, widely circulated as it is, and holding possession, as it does, of all churches and families, wherever the English tongue is spoken. We answer, that nothing but a proper understanding of the subject, and a proper sense of its importance, is wanted, to cause the immediate introduction of the amended Testament. It is not to be desired, by any means, that the copies of the English New Testament now in use should be destroyed or given up by those who hold them, but it is to be desired that all copies printed hereafter should be corrected according to Griesbach's text. Thus the old text would gradually go out of use. We do not expect that this will be done, but it might be done, if there was only a disposition to do it.

" How easily might the authorities of the English Established Church issue their decree, that all the New Testaments printed under their controul, should be, after a certain period, conformed to the standard Greek text !

" How easily might all Bible Societies determine that, after a certain period, they would issue no copies of the New Testament, but such as were conformed to the standard Greek text ! We are told that the American Bible Society have formed the grand design of printing two millions of Bibles forthwith, in order to furnish a Bible to every destitute family in our country. Would not their design be yet more grand, if they were to resolve to print all the copies of the New Testament according to a pure original ? Could not such a resolution be easily carried into effect ? We call upon the Society to do this. We beseech them to send forth among the people no more acknowledged adulterations of the Christian Scriptures.

" How easily might all Christian societies resolve to hear, and all Christian ministers resolve to read from the pulpit or desk, none but an amended text of the New Testament ! We earnestly desire them to form such a resolution, and to carry it into execution.

" How easily might all translations of the Christian Scriptures be made from a pure, instead of an impure original !

Why will translators diffuse and perpetuate, in various languages, what they know to be errors, instead of using their power and opportunity to amend them ?

" Why should not individuals, who wish to purchase copies of the New Testament for themselves or families, ask for the amended, instead of the common Version ? Will they not prefer a correct to an incorrect text ? Do they wish to read for Scripture what in all human probability is not Scripture ?

" If these various and simple means were pursued, would not the amended English Testament be gradually introduced, and become itself the common one ?

" Either the changes made in the present version to conform it to a pure original, are very great and numerous, or they are inconsiderable in magnitude and number. If they are very great, then the adoption of the amended version is the more loudly called for ; if they are inconsiderable, as we know them to be, then its adoption will be the more easy, as the change will be an almost imperceptible one.

" We reiterate our appeal to the common sense and the religious feeling of all who may read these pages, in favour of ' The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.' "—Pp. 30—33.

ART. IV.—*Prayer and Religious Tests, in connexion with the British and Foreign Bible Society. Two Letters to Lord Teignmouth.* By Sexagenarius. Holdsworth and Ball. 1831.

SEXAGENARIUS disapproves of prayer and religious tests on the occasion of Bible meetings ; and here end his merits, as far as they are to be judged of by his book. About the nonsense it contains, we determined at the close of the first page not to trouble ourselves. Whether or not to expose its iniquities, we could not decide so easily, till the labour of reading it proved any further exertion on our part to be unnecessary. The misrepresentations of Unitarianism and Universalists occur so far on in the pamphlet, that there is no fear of any-one but a reviewer penetrating to them, unless some perverse reader should enter the wilderness at the wrong end. Our only concern about the matter is, that any Christian man should commit to paper such a statement of the condition of any religious body, as the common use of his senses

and understanding might prove to him to be false.

In a case like this, the worse the style the better for the truth; so that we are far from lamenting that the work is nearly unreadable.

ART. V.—Remarks on the Revival of Miraculous Persons in the Church.
By the Hon and Rev. Baptist Noel,
M. A.

This is a somewhat deceptive title, the natural import of it being, that the author admits the revival, has some observations to offer in relation to it, while he argues, however, on the other side. He discovers much leniency towards the abettors of the said miracles, whom he is willing to admit to be pious, though misled. Reasoning on the opinion that supernatural powers have been withdrawn in consequence of a decay of Christian excellence, and a disbelief in their perpetuity, our author well observes, speaking of "men in all ages eminent for faith and zeal," &c.,

"They were diligent students of Scripture; they drew their views of truth immediately from the fountain of inspiration; they meditated profoundly; they had much simplicity of dependence on the teaching of God; they earnestly prayed for his guidance. In other truths they were guided by him; and here with most marvellous unanimity, with most undoubting belief they erred, if indeed they erred. But it is impossible to believe it. If a few excellent persons in our days have imagined themselves to have discovered that the universal church has been for some centuries in error, I hope I shall not be thought arrogant if I consider still the universal church to be in this matter right, and them to be, though honestly, in the wrong."—P. 20.

Those who examine into the evidence for the alleged departures from the course of nature, cannot but perceive how deficient it is in comparison with the proofs that are furnished of the Scripture miracles.

GENERAL LITERATURE.

ART. VI.—Newspapers of Paris.

(Translated from the *Revue Encyclopédique*.)

THE present is the age of change; revolutions take place, and events follow each other, with a rapidity unknown to the generations that preceded us; politi-

tical revolutions, which in former times occurred only at intervals of long ages, pass before us, are heaped up behind us, and scarcely has history time to chronicle them for those who are to replace us.

At such a period, long and arduous works and profound meditations must be renounced. Whilst we are slowly preparing a work upon some subject which we believe to be new, the people are advancing; and when we give them the fruits of laborious study, they have passed us, and have forgotten the subject which has occupied us during twenty years. Our bold truths, and recent discoveries, are to them common-places and old sayings.

When we arrive at this point of civilization, the most learned nations produce but few books; they are both too long to write or to read; and newspapers replace them—newspapers, those little morning and evening libraries, which contain every thing—philosophy, fine arts, science, legislation; which always come at the same hour, and bring us materials for thinking, attend to our interests, and know how to be the echoes and the flatterers of our passions.

Thus those nations who have most advanced in that progressive improvement to which the world seems destined, the people whose political and commercial state most approaches perfection, will be found to publish the fewest books and the most periodicals. In England, great works are written only for the Aristocracy; and in the United States, book-making scarcely exists; they print nothing but novels and treatises on the sciences.

We may instance France on the one side, and Spain, Italy, and Germany, on the opposite, in proof of this fact.

Under the old monarchy there were but one or two newspapers, and those almost entirely literary. The revolution brought forth many, but they all bore the stamp of the time. They were political pamphlets, ardent, impassioned, even sanguinary; energy and passion held the place of talent, personality supplied that of argument, and furious party spirit replaced discussion. We here speak of the general character of the press; many publications, however, deserved to be excepted.

The empire and its weighty censorship stifled daily discussion. The journals were then nothing more than bulletins of the victories, the travels and works of the Sovereign; a few harmless literary disputes occasionally enlivened their pages; and this was all the scope

permitted for the exercise of thought. Some celebrated men, however, passed these confined limits, and founded with success a publication, which, under another name, still lives with its old reputation. The restoration, however little liberty it brought, gave the periodical press greater latitude. They who imposed the Charter of 1814, however ignorant of the wants of the age, well knew that their power was not strong enough to make us submit to the same yoke that Napoleon imposed. They determined to watch narrowly the extension of thought, to stop it whenever it went too far, to keep it continually under guardianship, but still to leave it unshackled. This was enough for the press; give it but the liberty of speaking, and it well knows how to conquer fully and entirely.

And it did conquer: it became all-powerful from the date of its existence; when its enemies would have attacked it, it was already strong; it several times broke its bonds; and when at last they perceived that it had destroyed despotic principles, and had become, in its turn, the dictator, they made a last and decisive attempt to destroy it: the result of the struggle was the defeat of the monarchy, and the fall of the dynasty.

It was during these fifteen years of continual struggles that the periodical press of France may date its origin; it is only since then that it has understood its real position, and commenced its political destiny.

The *Constitutionnel* was the first journal that became the opposition organ of the men who discovered the secret intentions of the restored dynasty, with its old feelings of divine right and aristocratic prejudices. Its success was rapid. The national pride, wounded by the sight of foreign armies, who brought back to us a race almost forgotten; the collision of numerous interests attached to the empire; the hatred of a domination imposed by force, and which every where endeavoured to revive the blind absurdities of the monarchy; the popular instinct, so strong in France, which indicated to the mass, at last, that it had no sympathy with its new masters—soon swelled the ranks of this growing opposition. From that period the number of readers of the *Constitutionnel* have never decreased, and the immense circulation of this paper has given it an opportunity of rendering services to liberty, the importance and reality of which it would be injustice to deny.

We must, however, admit that this success was not always the success of its

principles. Enclosed within the narrow limits of a systematic opposition, the *Constitutionnel* did not universally support those large and broad principles of liberty for which the editors, who for the most part had been brought up under the empire, possessed both the knowledge and skill. They may often be reproached with flattering prejudices and popular passions, and of lending themselves to the caprices of opinion, even when they have been the most erroneous. Thus for a long time they encouraged the military pride that survived the empire, and which was even stronger after its fall; at a later period, they carried their opposition to Jesuitism to the most ridiculous extreme, and highly applauded the ordinances of 1828, which were, in fact, a violation of religious liberty, and the very worst fault of the Martignac ministry.

This flexibility of principle proves that this publication had not only for its object the circulation of its opinions, but that it was likewise a mercantile speculation; that, besides the writers who directed the spirit of the journal, there were the merchants who caused it to follow every extreme of public opinion, whether right or wrong.

The 25th of July displayed this fact to the world. Whilst the other journals set a shining and, to themselves, dangerous example of resistance to iniquitous and brute force, the *Constitutionnel* refused to join in their energetic protest. Nay, more, it abjured this act, which history will proclaim as sublime; it acknowledged the legitimacy of force; it succumbed to the perjurer, and obtained by its cowardice permission to live. From this time many men of talent who had until then lent the support of their pen to the *Constitutionnel*, refused any longer to be associated with it. Several of those that remained saved their character by signing as individuals the protest of the 27th of July.

The *Constitutionnel*, however, rallied with the glorious victory of liberty; it proclaims itself now its firmest support, and attempts to take its share of the laurels without having incurred the dangers of the victory.

At all times its course has been somewhat constrained and embarrassed. Without those immovable principles, which find their application in all circumstances, it knew not to what system to attach itself. It did not dare quit its old habits of opposition, and ally itself frankly with the government, because it feared to compromise a fortune only acquired by

opposition, and by being the first to oppose. It has long lost its influence in Paris, and is daily losing it in the Departments.

We have placed the Constitutionnel first, because it is impossible to classify it as belonging to any particular set of opinions; because it has nothing of its own, but contents itself with echoing the general feelings, without being bound to them; because, in fact, it does not unfurl the flag of any party, but merely serves as a rallying-point to the stragglers of every shade of opinion.

We shall be obliged to adopt a different system with the other journals, and we shall arrange them in such a way as will enable our readers to understand their present position. But we must first make a few preliminary observations in order that we may be fully understood.

The last revolution was not a purely political one; some mistaken and narrow-minded men may persuade themselves that the people rose to maintain a charter about which they knew nothing, to punish illegalities which hurt them not; in a word, that it was an insurrection against the ordinances in the Moniteur. There are some miserable politicians who deceive themselves and others by such absurdities.

At the time that these mistaken people suppose that we have only changed a cockade, a king, and a ministry, the 29th of July opened to the eyes of most reasonable men a new horizon.

When they surveyed the city fortified in a manner capable of destroying a million of soldiers in a single day, and saw the ragged conquerors, their ardent eyes, and heaving breasts; and entered the Louvre, filled by the populace, and strewed with the bodies of the Royal Guard, the finest troops in Europe, the truth of the people's power was at once revealed to them. This was not only a political revolution, but it was also the commencement of a new state of society.

A few days after, the cannon of Brussels announced that another pillar of the old social edifice had been crumbled into dust. Next the German empire, that magnificent ruin of the old feudal times, began to totter. In England we find the populace agitated by theories; the extreme misery of the people exciting systematic incendiaries, more for the purpose of obtaining bread than their political rights; the mob orators dictating to parliament; the Tories more narrow-minded than ever; the Whigs eagerly looking for place; the people, in

fine, unprotected by the laws, becoming formidable: in this situation nothing but long habit preserves order, and every one is looking with anxiety towards the future.*

At last Poland, awakening from its long sleep, trusted its future destiny and independence to the old swords of its ancestors. And every where the people looked on with a sympathetic eye, and encouraged each other in their new career. Insurrection shewed itself in a thousand forms, and kings were attacked by the people and defended by the aristocracy. The wonderful coincidence of all these events plainly shews that the world has advanced one step nearer to its final state, a pure democracy.

But, as is the case in all political and social reforms, one party wishes to turn back and regain those privileges which time has deprived them of; another is desirous to remain at that point at which humanity has arrived; and others, again, are resolved to continue advancing towards that new era which the people have discovered. The principles of those who would retrograde, of those who would remain where we now are, and of those who would still proceed in the career of improvement, are the standards under which parties now range themselves.

It is from this point of view that we must examine the journals which serve as the organs of each.

Two journals only represent the retrograde principle, the *Gazette* and *Quotidienne*. We shall presently have to speak of the *Gazette*, which has always been edited with considerable talent; at present its plan is to look upon the revolution as a settled affair, as a consequence of the faults of legitimacy; it only now opposes the present powers by perpetually defying them to establish any thing durable or excellent. Skilful in shewing its reminiscences, it seeks, in the life of those who have made themselves great upon the ruin of the restoration, for every contradictory opinion, in order to injure them in public esteem. This is an easy task, and perhaps a superfluous one. Most of the old wrecks of all the *Régimes* have but little to lose in this respect.

The *Quotidienne*, which is not remarkable for any merit in its management, is particularly so for the absurdity which reigns throughout the expression of its opinions. Its columns are filled with

* This passage must have been written in December or January, before the Whigs had so nobly redeemed their character.

ridiculous eulogiums upon the virtue and misfortunes of that family which has bathed itself in the blood of Frenchmen, and with insolent wishes for the return of a child who could not, if he possessed the heart of a man, cast his eyes upon our walls, or upon our monuments, without blushing for the crimes of his grandfather. We shall not say any thing upon the insults offered to a whole city and a whole nation; the people despises them and forgives them. The only effect produced by these two journals is, either to afflict or rejoice some old courtiers at their chateaux in the provinces, who are delighted at the evils they predict, and who most cordially desire that they may be still greater.

The *Journal des Débats* must be placed at the head of those publications which resist the spirit of the revolution, that is to say, of those which, having adopted the revolution of 1830, do not, however, wish to accept the consequences of it. During the whole of its long career, this journal has always endeavoured to defend interests rather than principles. The aristocracy, of whom it has constituted itself the defender, is composed of what remains of the old lords of the "*Ancien Régime*," of that portion of the old *noblesse* who enriched themselves upon the ruins of the monarchy, and in the anti-chamber of the emperor; of a party of the new *noblesse* created by Napoleon, and also of the possessors of some of the large fortunes made in trade, who endeavour to imitate whatever is ridiculous and vicious in both these classes. Being the advocate of a bastard aristocracy, it was both monarchical and fanatic until the upstart reign of the Villele ministry, which, pushing these principles too far, forced it to oppose such unskillful friends; and to this opposition it did, in fact, owe its fall.

During the Martignac ministry, this journal was again the servant of power: for this minister was precisely of the calibre which it approved. But it was soon obliged to resume its opposition. The Polignac ministry, the manufacture of a coterie, or rather of the priesthood, was formed without the consent and even against the prayers of the more liberal of the Tuilleries and the Luxembourg; it was no guarantee to people who knew France well enough to be aware of the danger of the attempt to bring back the old system. And even among the majority of the aristocracy this attempt could not have been pleasing. Many of them must have felt that their situation was firmer, more impor-

tant, and more influential, under a representative government upon the model of that of England, with a chamber of peers, primogeniture, and great land-holders.

This journal began then a lively war against the new ministry, and hoped to cause its fall, as it had that of Villele, either by open opposition, by family remonstrance, or by court intrigue. The follies of the 25th of July upset this scheme. We may easily believe that it was not by such proceedings that the aristocracy desired to triumph, even had their success depended entirely upon a "coup d'état;" but it certainly never expected that the illegal measures would have been opposed as they were in the streets of Paris.

The monarchy fell, and all the plans of this paper were deranged. What was to become of it under a system established by popular insurrection? It deliberated for a moment whether it should sit down under the ruins of the monarchy and chant the hymn of the high priest to the Chamber of Peers; whether it should remain faithful to its old feelings, and to a throne so rudely pulled down that it was scarcely possible to discover even if the roots were left; or whether it should attach itself to a dynasty now in its cradle, and surrounded with dangers.

Present interest overcame past affections, and it allied itself with the new monarchy, but with certain reservations. It promised to surround the government as soon as possible, with all the aristocratic chains which had encircled the old one.

It well understood that to accomplish this it would be necessary to form new alliances; and it sought these from among the men who, by their constant opposition during the restoration, had made themselves popular. A fine opportunity offered itself. The Chamber of Deputies was the only power which survived the storm, and was invested with a necessary authority which no one disputed, and the necessity of which was evident to all, but the illegality of which struck every one as soon as it was perceived that it had the cupidity to persist in its ambition. It was found that by the withdrawal of most of the ultra Deputies, the Chamber then contained scarcely any but those members who had been opposed to the restored government. Some men who loved logic in all things, even in government, raised their voices and demanded that the new order of things should be ratified by a dissolution, that the nation might not at a later

period disavow all that had been done, as had been the case with the Charter of 1814. The whole press repeated this demand, and it became that of the mass of the people. The *Journal des Débats* undertook the defence of the Chamber, which was delighted to find itself with such a support in the midst of so many attacks. Some mutual concessions were made on both sides, and it became at length what we now see it: the Chamber, united with the aristocracy of the restoration, accepts its support, and it lends them its influence.

The *Journal des Débats* labours, then, to preserve under the new order of things all the elements of the old destroyed order; the Chamber, with all its numerous creatures, to whom it delivers over the budget, is united to it; the victorious majority imagines that the revolution was only a movement of see-saw, and that its end was accomplished when they had taken the places and divided the spoils of the vanquished minority.

Notwithstanding the merit of former services, and its brilliant conduct during the revolution, the *Tems* must be placed by the side of the *Journal des Débats*. Like this journal, it is desirous that aristocracy should form part of the new constitution, and, like it, supports this party in the Chamber of 1830.

With great general knowledge, but with less literary talent, *Le Tems* demands, like it, and with still greater force, an organization after the English fashion. It professes on all occasions a haughty contempt of political economy, and shews great ignorance of that science, and a profound disdain for all theories, which is easy when there is not sufficient knowledge or conscience to form them into truths.

Established under the patronage of the opposition of 1829, it has followed the same lot; popular when it was liberal, disgraced in public opinion as an ambitious speculation when it became retrograde.*

The "Messenger de Chambres" is only

* The decided success of the "Tems" is owing to other causes with which we have at present nothing to do; to the excellence of its arrangements, to the variety and quantity of matter it contains, although the best taste is not always displayed in the choice of subjects; to a typographical elegance before unknown in France; and above all, to the talents of the Editor, who has shewn wonderful skill in the difficult management of a newspaper.

a journal of news, and without political influence; it supports likewise the party of the aristocracy. This publication justifies its adherence to every power, by a reasoning not without some ingenuity; it pretends that the duty of the press, and likewise of all citizens, is to ally themselves with the majority; therefore, as it is impossible to govern without a majority, real or pretended, it follows that the bounden duty of a journal is always to be ministerial. This conclusion is an incontestable truth.

We may easily conceive that the champions of the aristocracy would not be so unskilful as to expose it to stand alone; their tactics were to endeavour to form for it a rampart of citizens. The National Guard having displayed the greatest attachment to peace and to social order, they pretended that they were attached to projects which could only be executed by the sacrifice of peace and of social order.

It is only necessary to contemplate the state of the country, to see that this pretence is either an error or a falsehood.

And, moreover, every man who has an exact idea of the state of Europe, not by the study of diplomatic secrets, but by the study of the people, and seeing the state of misery in which the lower classes now are, must be convinced that the formal separation of the citizens from them, to form a new aristocracy, would be the most deplorable event that could happen. The day that saw it accomplished would be one when Europe would be near terrible convulsions, and on the brink of a war of the many for extermination and pillage.

In fine, we cannot find in the journals of "Resistance" any grand or philosophical views, any moral and historical theories, which link the present with the past and the future; and it is this, perhaps, which condemns them to a certain and speedy death, as well as the party whom they defend. In reviewing the journals of the *Mouvement*,* the *Courier Français* ought to be placed at the head, whether from being the oldest, and from never having changed its course, or whether it be on account of the celebrated writers who have so often contributed to it. The names of those celebrated men justify the Courier from the reproach or the praise that it has pretended to avoid the question of republic-

* That is, those in favour of the progressive improvement of the constitution.

anism. Nothing in its principles could have led us to suppose that it favoured a form of government for which it is true that neither France nor Europe is yet ripe. Its indefatigable endeavours to bring about a better system of representation, to introduce into the administration a sounder system of political economy, and to make the municipal law more democratic, all prove that it wanted only a "*monarchy surrounded with republican institutions.*" These wishes, which the revolution of 1830 must fulfil, the Courier has already advocated under the hypocritical reign of the restored monarchy, and thus it was the object of the constant watchfulness and the repeated persecutions of the powers of that time.

The Courier then was naturally found placed among the opposers of a Chamber whose only endeavour is to continue this system and its illusions. It was, in fact, the first to unmask the schemes of the "*doctrinaires,*" and to denounce them to the public. It has since never relaxed, and although death and defection have taken away some of the champions who have fought under its banner, it has enlisted others no less talented and patriotic. We may remark, among them, a man, whose labours the friends of their country follow with delight, M. de Cormenin, whose vast acquaintance with administrative legislation, and whose pure and nervous style, are also usefully employed in the Chamber. All that distinguishes the Courier Français may also be applied to two other journals of the "*Mouvement*"—the "*Journal de Commerce*" and the "*Tribune*." Like it, they represent the opinions of the progressive liberals. The "*Tribune*" is remarkable for the elegance and correctness of its style; the "*Journal de Commerce*" has often excellent articles on government, the author of which is M. H. Guillemot.

The "*National*" was established at the moment when divine right was going, for the last time, to try its strength with law and the sovereignty of the people; it contributed greatly to the popular victory.

The "*Gazette*" had raised the standard of divine right; the "*National*," that of popular right. A warm warfare was commenced between the two publications, a warfare supported on each side almost entirely by one man,—M. Thiers for the "*National*," and M. Genoude for the "*Gazette*." All reflecting minds paid the most profound and deep attention to this debate; for the right of re-

sistance, and the legality of oppression, were the subjects of it.

Never, perhaps, were any opinions supported with greater energy and talent; never was the exchange of thought more active; never was the periodical press raised so high; and never did it so completely sustain its reputation.

The three days likewise proved that the advocate of resistance knew how to practice his doctrine, and M. Thiers, as well as his assistants, played a brilliant part in the great victory.

We will not attempt to explain how M. Thiers, thrown in the road to power, could ally himself with men who understand so badly the theory of revolutions, which he has developed in his great historical work. However that may be, the "*National*" was for a moment the auxiliary, the weak and feeble auxiliary, of the doctrinaire party.

It soon found that this step was a false one, and it hastened to retrieve it; the direction was confided to a young writer known by the great sacrifice he has made in the cause of liberty.

Since M. Armane de Cavnel has been at the head of the National, it has resumed all the vigour which signalized its first days. The liberal consequences of the revolution are daily proclaimed in it, with a clearness and loftiness that have placed it in the first rank of opposition. The National represents at present those young and talented liberals who are alike strangers to the bloody dissensions of the republic, to the fawning sycophancy of the empire, or the hypocrisy of the restoration, and who support their opinions with a lively feeling of the wants of the present time, into which they have a complete insight.

This would be the place to speak of a periodical conceived during the Polignac ministry, and whose first publication coincided with the events of July 1830. Personal considerations prevent the writer of this notice from saying much, or passing upon it any judgment. We will only say that the "*Communes*" was established to circulate in the provinces such opinions of the liberals as have among them little credit, because they find among them no defenders. It should, above all things, have treated of practical politics, because this is a mode of becoming more easily understood to minds unaccustomed to reason, and also because it would be a means of preventing many local vexations and petty tyrannies, which only exist in the absence of control and of publicity. The "*Communes*" ought not to be only a

political work; it ought to give a large space to economic and agricultural science—to work in detail and on useful and familiar subjects.

Since the union of the "Communes" with the "Courier des Electeurs," this plan has undergone some alterations.

The journals of which we have hitherto spoken, view politics more as the passing events of the day than as an abstract science, thinking only of the present or the immediate future, and content to leave the state of society as they find it. Those of which we shall now speak have more enlarged views and higher objects.

We shall not dwell long upon the "Revolution of 1830," or "Journal of Popular Interests." Its opinions are those which, in England, are called *radical*, that is to say, requiring a state of complete social equality. They systematically oppose the present state of things; the editors daily display an intimate acquaintance with political economy, and possess every kind of talent; but from a want of tact, this knowledge and this vigour of style are almost lost; and it is only in the future that they can hope to see their system popular. The "Revolution," in fact, has not obtained a large circulation, and although advocating, perhaps, the most popular opinions, it has met with but little success.

"Le Globe" and "L'Avenir" support more perfect systems, and they are of opinion that improvements in the civil law and in political government will have great influence over society; they also wish to form a moral system founded on religious belief.

We all know that the "Globe" was, during the first days of its existence, a philosophical and literary collection, rather than a political journal, and that it was ranked very high among the periodicals of Europe. It founded a new school of criticism, and introduced into France many new ideas of philosophy and of economy, which have since taken root and produced fruits; besides, it treated politics from a largely extended point of view, and it became the centre of a new, more tolerant, and more enlightened liberalism, which was at the same time more ardent because it was new.

Young persons, in fact, were attracted in crowds towards this standard, which led them not to war, but on a voyage of discovery; and the Globe thus rendered great services. We have, on one side, some absurdities, and a taste for German, which a close and passionate application to study must have engendered.

Immediately after the revolution of July, the Globe entirely changed its editors; it became, for two months, a determined opposer of the Chamber and the Guisot ministry. It has again changed hands, and is now the organ of the opinions of Saint Simon.

One of its disciples has given an account of this doctrine in our number for November last, and at some future opportunity we may, perhaps, enter into a critical notice of it.

We shall only now remark on the striking coincidences which presented themselves and the social state of Europe at its origin and its propagation.

It came when all other beliefs were dead; when all powerful and poetical minds were discouraged; when the moral party of mankind no longer delighted in any generous dreams; when competition and annoyance surrounded every career; and when industry, science, and even social life, are nothing but a cruel and destructive war; then, it came with its dogmas of universal benevolence, with its promises of peaceful classification and its equal distribution of wealth; when heritage in the political state is about to perish under a last attack, it comes with its principles for the complete abolishing of all heritage; lastly, at a time when the misery of the poor is a reproach to the rich, and a terror to all, and when a myriad of *roletaires* threaten to become an army of tigers, because they are not thought worthy of being treated like human beings, it brings a new gospel—one of science, of peace, and of industry, which ought to war against these monstrous evils.

It is true that the doctrine and facts do not always agree, and some things appear ephemeral paradoxes; but the vast mental power of the St. Simonites must, in the end, modify these to a very considerable extent.

In fact, setting aside the mystical part of its doctrine, every clear-sighted man may predict that the people will go on realizing many of its principles. Thus it is impossible to doubt that heritage, of which we have just spoken, will one day be entirely abolished; this day may be more or less distant, but it is undoubtedly much nearer than many think who are satisfied of the necessity of it. Thus the admission, however slight and incomplete, of the literary class of society to the enjoyment of political rights, is a first step towards the classification of individuals according to capacity.

We must then regard the Globe as a daily pamphlet destined to place before

the world ideas which time and the march of events will cause to germinate and to flourish. The examination which this progression will render necessary, will destroy those clouds and errors which now surround us, and will leave to the new system only the reorganization of the social state.

The *Globe* does not altogether abandon all religious beliefs; on the contrary, it only strives to get rid of them, that it may fix in their place the temple of St. Simon. Every day it points out, with a truth really alarming, the moral disease of the times, the want of all faith, and the absence of every religious tie. It attempts to shew, in particular, that Catholicism is worn out, and that the religion which is now established amongst us is a phantom only supported and kept up by long habit.

Those, however, who have proclaimed the death of that colossus which has governed the world, have called forth some powerful minds. A man of great acquirements and brilliant talents has endeavoured to arouse his brethren by a powerful appeal in favour of his religion. He announces that Christianity will revive in a new form. M. de la Maunais well knew that if he wished the age to understand him, he must speak its language; and he has published the "Avenir." He likewise knew that in order to revive Catholicism, it must be deprived of its impure connexion with the state, and the agents of it of their riches and their taste for the pleasures of the world. He also knew that all slavish doctrines are for ever banished, and that in future every theory must support liberty. He has therefore taken for his motto two beautiful words, for a long period opposed to each other, "Dien et la Liberté." He thinks that science is the most powerful engine in the present day, and that it will be reunited with faith, from which it has been so long separated.

The design of "L'Avenir" is, therefore, 1st, to obtain from the state complete liberty of worship and instruction; 2nd, to induce the clergy to refuse all pay; and, last, to regain for Catholicism its former influence by poverty and free preaching. Some persons attribute to him secret plans; we see no reason for such suspicion, and it will be time to oppose them whenever an attempt is made to carry them into execution.

Now, we ought to applaud the men who demand that which we have been so long looking for, both for them and ourselves, liberty. "L'Avenir," then, supports the popular side, and all liberal

ideas in their largest acceptation; it never hides its sympathy with the revolution of July, with Belgium, with Poland, with Ireland; and we must acknowledge that Catholicism was never defended by purer means or more brilliant talents.

Is there any foundation for this hope of M. de la Maunais? Is it a belief which can a second time prevail over the world? Is Catholicism compatible with the manners and customs of modern society? Will it be possible to induce Catholic priests to sacrifice all the luxuries of life? And if Catholicism should be a second time triumphant, will it not stifle that liberty which it should support? These are questions which time alone can answer.

ART. VII.—*The Young Philosophers.*

By a Lady. London: Mardon. Reprinted from the American Edition.

WE have never been able to see the advantage of reprinting American books which have no recommendation but their being American: nor can we think it necessary to perpetuate the errors of the original. Do our children want such science as this?

".... This circumstance is a very striking instance of the goodness and wisdom of the Creator. For, were water contracted instead of being expanded by freezing, the ice, in that case being heavier in proportion to its bulk, would sink, and the streams would overflow, and drown and desolate the country around." P. 50.

And what will children make of such a style as this?

"Ed. Pretty small streams (on the window panes) I suspect, Lucy.

"L. Yes, I know they are small, but it *does* run down the windows *some*. Then, after the fires are put out, and the room becomes cold, it freezes on, I suppose. But why don't this happen in the day-time?"—P. 37.

ART. VIII.—*Framlingham. A Narrative of the Castle. In Four Cantos.* By James Bird. Baldwin and Cradock. 1831.

THE appearance of another work from the pen of Mr. Bird is a proof that his labours are acceptable to the public. Our own experience of the effect of the work before us prevents our wondering at this. Believing the age of long poems to be

past, and having rather more than a justifiable disinclination towards them, we were surprised to find how we were led on from page to page, and from canto to canto. The attraction lies first in the interest of the historical records which

form the subject of the poem, and next, in the descriptive power of the author, which we hope to see exercised on subjects of a more general interest than the public will be disposed to anticipate from the title of his present work.

MISCELLANEOUS CORRESPONDENCE.

On City Missions.

To the Editor.

St. Albans,

SIR,

May 7, 1831.

IN consequence of your startling and most important communication respecting City Missions, &c., I send you the following: and should you think it may be useful to some of my younger brethren in the ministry more particularly, you will admit it perhaps in the pages of your Repository.

It is, Mr. Editor, a reflection attended with very painful regret, that I did not sooner begin what has been my Sunday-evening practice for the last six months, having experienced great satisfaction in it, and seeing very clearly, as I imagine, its usefulness. I visit for an hour or more my poor neighbours' houses in rotation, (one house each Sunday evening,) taking a very plain, practical sermon in my pocket. I meet the aged, the young, the infirm, and others in circumstances not permitting their attendance on public worship. Our little service consists of a sermon, prayer, and familiar talk of serious things. It is received by my poor friends with all the willingness and affectionate attention I could wish; and, while it has drawn the minister closer to them, and caused him to stand better in their estimation, (thus giving him greater power of usefulness,) it has increased reciprocal good feeling amongst themselves. If, Sir, I have formerly smiled sometimes at the phraseology of my orthodox brethren, I have, in this additional Sunday exertion, felt its significance; and, I trust with some thankfulness, unite with them in saying, "I have been mercifully strengthened in it;" and, for the encouragement of my preaching brothers, I observe to them that my willingness to exertion, and ability to make it, have kept pace with my additional efforts, and of course my subse-

quent satisfaction has been in proportion. They may smile, but for the benefit of those whose lungs may need strengthening for greater exertion, I will tell them that, even at five-and-fifty, the strenuous exercise of the lungs will best strengthen them; and, if they will adopt my own practice for the last five months, to rise early, take a good *run* before breakfast, shout some favourite hymn at the top of their lungs, to the admiration of the trees and hedge-rows around them, they will find their voice improved in power and compass in a degree to surprise them.

I beg permission, Mr. Editor, to offer a remark or two on the important topic of visiting the sick, &c. With great pleasure I observe that, from my own experience, the Unitarian minister may make himself very acceptable to the sick and other sufferers, by a kind sympathy and affectionate prayers, whether they be of his own church, or of the establishment, or other classes of Dissenters. Let him forget Unitarianism, and every other *ism*, and go to the poor, and the sick, and depraved, in the spirit of Christian piety and love, and the probability will always be greatly on the side of his welcome and usefulness. I find to my great humiliation and grief, Sir, that, for many years of my life, I have been both foolish and criminal in too often sheltering indolence and indifference under reasonings much too curious, and plausible only to the mind in which there is some unhappy aversion from duty. I have imagined a difficulty here, an objection there: some too prejudiced to receive me; others too stupid and ignorant to be benefited by me; some too bad to be mended, and others of habits and characters with respect to whom the minister of religion by his visiting them can only suffer in his own reputation. In a word, Sir, may I not fear other ministers with myself have too often

checked their spirit and exertions in this most important part of their duty by reasonings which, as far as they have force, should only urge them with the more speed and fervour to the scene of physical or moral suffering? As observed before, Sir, let the minister of religion go with the love of God and man wherever he knows bodily, mental, or moral disease to exist, and he may rest assured he will in some way or other be blessed in his deed. And let me remark, Sir, for the observation of my younger brethren in the ministry more particularly, that it is *prayer—prayer*, fervent, affectionate prayer—which, in all cases of suffering and moral wants, must be the chief instrument of good. And let not the man of God when he has entered the scene of suffering, hesitate too long, doubt whether his prayers will be acceptable, or put the question too nicely; he will often do better to come down at once upon his knees at the bed-side, and take the afflicted man by surprise. With a few fervent ejaculations of an affectionate spirit and deep devotion, an almost magical change is sometimes produced: all is hushed in reverence, and a sacred character given to the scene; the sick chamber becomes a holy place, and its suffering tenant is startled into devotion; he feels himself at once ushered into the presence of his Maker, and held to a serious business with him; he is awakened, softened, subdued. I am often reminded, Sir, of Mr. Bulwer's remark in one of his clever works of fiction ("Pelham," I think): "It is *here*," he says, "by the bed of sickness or remorse, that the ministers of God have their real power. It is *here* that their office is indeed a *divine* and *unearthly* mission; and that in breathing balm and comfort, in healing the broken-hearted, in raising the crushed and degraded spirit, they are the voice and oracle of the *Father* who made us in benevolence, and will judge of us in mercy." May I with propriety mention, Sir, how much my satisfaction in visiting the sick and the suffering amongst the poor is heightened by carrying with me the means of relieving some of their physical wants? A penny weekly subscription by my congregation, a generous annual donation from one individual of it, (who thus makes me his almoner,) combined with the sacrament money, has for many years been a very acceptable aid to my own means, and enabled me to form a poor's fund that has seldom failed me. Need I remark, Sir, how, in such circumstances, the minister is encouraged

in his attendance on the sick poor, and with how grateful a feeling he *then* professes his prayers and other spiritual aid!

I cannot, Sir, conclude this subject without recommending a book to my brethren, and wishing it in the hands of all of them; namely, Dr. Wharton's "Death-bed Scenes and Pastoral Conversations." It is a beautiful and instructive work, full of touching and impressive things, of special interest to the minister of religion, who is alive to truth and nature, and concerned for the temporal and spiritual welfare of his fellow-creatures: nor is the work at all less interesting for the hearty, honest spirit of the Churchman which often speaks out boldly in it.—Your readers will, I trust, kindly construe the apparent egotism and display of this communication; I hope to do a little good by it, and must risk the suspicion of an imperfect and mixed motive. In thinking of Dr. Tuckerman's labours of love in connexion with any exertions of my own, I can never have other feeling than the one of deep humiliation.

W. MARSHALL.

On City Missions.

To the Editor.

SIR,

PERMIT me to offer a few remarks suggested by the perusal of "The Conversations of Ebion Adamson and his Friends," in the Monthly Repository for March, in reference to Dr. Tuckerman and City Missions. It is indeed a reproach to Unitarians, that seeing, as they do, the good to be effected by such a measure, they have not zeal enough for its execution, and I do not think that any object can more legitimately occupy the attention of the Association. Here I must notice the observation of Barnabas, "Would it not be best undertaken in connexion with other denominations? Surely we need not be *sectarian* in our charities." Here then I conceive is our grand error, our fear of being sectarian. If sectarian means being united as one body with one object, then let us be sectarian; if others will not unite with us, is that a reason why we should not unite amongst ourselves? But, in fact, we cannot, we ought not, to unite with other denominations in such objects as are proposed by City Missions. We must, we ought only to send such labourers into the vineyard as will sow good seed, such only as will teach pure Christianity, which is synonymous with Unitarianism, which is, in fact, the prin-

inciple of pure and undefiled morality. Other denominations cannot join with us in this object; our views are too enlightened, too refined for them. On the subject of union amongst ourselves, I do not think there can be an effective union of action, whilst the members of our congregations are so little known to each other as they are in this large metropolis. To obviate this evil, we should take every possible opportunity of assembling for social intercourse; the annual dinner of the Finsbury Society is well calculated to do good in this respect, but we cannot afford many half-guineas to meet for social purposes: nevertheless, there are many plans might be suggested to promote this desirable end; and it is certain that by promoting acquaintance amongst the members of our societies, we should do more than by any other means to excite their zeal and animate them to exertion. The committees of congregations, instead of meeting for the despatch of business just after a service at the chapel, might meet on some other evening in the week, either in our libraries or vestries, or some other place as might be convenient, and partake of a social cup of tea before entering upon the routine of business. Let these committees be as numerous as convenience will admit, and let their meetings be at least once a month: this is adopted with great advantage by congregations in the country with which I have been connected. By this means subjects of general interest to the cause become topics of conversation previous to mere business, and much union of purpose and action, and much friendly acquaintance, are hereby elicited. Our congregational meetings, too, might be after the same manner; for the expense is comparatively trifling, and many would attend such sort of friendly meetings who now absent themselves, because they think the heads of the congregation and the committees can manage the business upon which they are called without their assistance. I would likewise name the great desirableness of our ministers having a personal knowledge of the members of their congregation, as far as may be practicable, by taking every possible opportunity of calling upon them, or communicating with them. The members are always gratified by any notice from a minister they esteem; and although this object is not so easily attainable in this large city as in the country, it might be more attended to than it is. If this be sectarianism, let us be sectarian; but I conceive sectarianism to mean subscription to any given

dogma, in order to the admission into a membership of a congregation or society. In this sense Unitarians never can be sectarian, and have no occasion to express such fears of the "evils of sectarianism." This fear has been a great impediment to the spread and propagation of Unitarianism. Our wealthiest and most intelligent members have sought their friends and associates rather amongst the church than amongst those of their own persuasion, from this very fear of sectarianism. Our societies have sought to aid and prosper the objects of others by their purses and their talents, rather than form associations for similar designs amongst ourselves, from this fear of sectarianism. How many of them subscribe to charity-schools where orthodox opinions are inculcated, rather than be sectarian enough to form schools where Unitarianism alone should be taught! Our subscriptions have been given to Bible Societies, and taken without thanks to us, or even rejected because they came from us, and this we have done rather than be sectarian enough to have a Unitarian Bible Society which should adopt and cheaply print an improved version, which should explain and bring home our views to the meanest capacity. Do we fear such a step would increase the rancour of the Church and of Calvinism against us? Let it be so! Persecution never did other than good to the right cause; let us be more noticed by those who wish ill to us, and we shall be more known, and our views more generally adopted by the enlightened and rational minds of every class of society. Let us become more the mark at which ignorance, superstition, and idolatry, shall point their shafts, and we shall become as a shining light set on a hill, and shall give light to all around. These, then, would be the results of more union among ourselves, and less fear of sectarianism before our eyes.—I fear I have trespassed too long upon you, and I know not if you will consider these remarks and suggestions worthy of a place in the Repository. They can, however, do no harm, and they may do good, which ought to be a sufficient reason with every man for offering his mite.

K. H.

*Reform from a Bishop Fifty Years ago.**To the Editor.*

SIR, Norwich, April 19, 1831.
PERHAPS it may add interest to the following extract to know that an aged

and venerable Rector in the Church of England fixed upon it with admiration, as having shadowed forth the leading features of Lord John Russell's Reform Bill half a century ago, and transcribed it himself for the express purpose of appearing in the *Monthly Repository* and the *Christian Reformer*.

Extract from a Charge to the Clergy of the Diocese of St. Asaph, delivered in the year 1782, by the eloquent and patriotic Bishop Shipley.—Shipley's Works, 8vo., Vol. II. p. 138.

"The time, perhaps, is soon approaching, when you will be trusted once more with the choice of your representatives. Whenever it comes, give the world a proof of your own integrity, by votes and recommendations in favour of intelligent and worthy men, men of independent fortunes; but not raised by the plunder of the public; who have shewn their love for their country by their hatred of corruption. Nor is it sufficient to choose men wise and honest; but, considering the weakness of our common nature, we ought to employ the most just and probable methods to keep them so. We ought to favour and support the endeavours of many worthy men to preserve the integrity of their representatives, by not trusting them with power too long; by transferring the right of election from the shameless inhabitants of small boroughs, without property or principle, to great commercial towns, or to larger districts; and, as much as possible, to place the power of choosing our lawgivers in the hands of honest and independent men, who have an interest not to abuse it. Above all, we should encourage those plans which tend to restrain the expenses and lessen the profits and the frauds of Government; and to guard against the growth of that encroaching power, from which neither we nor our fathers have been sufficiently able to secure ourselves. But some affect to be alarmed at these proceedings, as dangerous innovations, and a change in the constitution. That it is a change must be allowed; but a change that we ought to wish and pray for; a change from rottenness and disease to vigour, health, and gladness. Changes and alterations are the natural steps which the mind of man makes in its progress towards improvement; they arise from the wisdom of experience. The constitution itself is little more than a collection of such changes and alterations as our forefathers found necessary to be made in the form of this govern-

ment; and why should not we be allowed to watch over our own safety, as well as they?

"The order, constancy, and beauty of the creation itself is preserved by those periodical and salutary changes by which the whole frame of nature is in a manner renewed and invigorated. But, after all, what are the alarming changes these men are afraid of? Suppose that they were all to take place, the full effect of them could amount to no more than to give the nation a chance of having more honest representatives than we have hitherto been blest with. Now, if honesty was really that noxious weed which some men seem to think it, yet it does not take root so deep, nor spread so fast, that we need be under any fear of its overrunning the land."

Proem to John's Gospel.

To the Editor.

SIR,

I HAVE lately been engaged in a correspondence on a part of Scripture which has generally been acknowledged to be full of difficulties, and it has given rise to a great difference of opinions. My correspondent and I agreed upon one point, and we differed on another. It is the purport of this address to you to obtain clearer information, and by setting before your readers our respective opinions, to see whether this disputed subject may not be brought to a satisfactory conclusion.

The preface to John's Gospel was the subject under discussion, and we agreed that it related to the two different states in which what John calls the Word appeared. The question between us was when the second state commenced.

In the discussion of this question there is one great advantage, namely, that we are not encumbered with disputes about various readings, and very little on difference of translations. The English reader is nearly as competent a judge on the subject as the profoundest Greek scholar. There are only two words of any importance in which translators differ; the one is in the use of the terms him and it; the old English versions using the term it where the authorized Bible has adopted the term him; the former saying, All things were made by it—the latter, by him. And the English reader is to be apprized that the Greek uses two different verbs to express what we do by one verb—was. The one explains absolutely the existence of a thing—the other, its commencing existence. Thus the passage, "all things were made by him," should be rendered

more strictly, "the whole was made through it"—namely, the whole took its origin in the Word, and was carried on through its influence. It is not necessary to point out to the Greek scholar that what is rendered in the Common Version *by*, ought to have been *through*, and that the term *was made* is not a proper rendering of the Greek, as the same term occurs in a few verses below, where it is translated *was*. But these points are of inferior importance.

The subject of John's preface is what he calls the Word, and without discussing at present the meaning of the term, I shall consider merely the epithets applied to it. First, the Word was God; afterwards, the Word was flesh. First, the Word was with God; afterwards, it was with men. In its first state, therefore, it has an epithet marking grandeur, glory, power; in its second state it is marked by weakness and humiliation. In the first state, its residence, if we may so term it, was not with men; in the second, it was.

We are now then brought to a question of historical facts, and without entering into minor points, I shall go at once to the delivery of the law from mount Siuai; and to the accounts of it, as given by Moses, I refer the reader. The majesty and the glory with which the word was uttered need not my feeble comments. The formation of this world is attributed to the word of God—"by the word of God were the heavens made;" and the expression is frequent, "The word of God came to the prophets." The Old Testament is full of passages indicating the communication of God with man by means of the Word, but in all these cases it is to be observed, that God speaks the word, the prophets are only the communicators of it to us, and they speak only partially, as on particular subjects the word is communicated to them. From the time of the formation of man to a few years after the return of the Jews from their Babylonish captivity, the word of God was communicated to man on various occasions. A long interval then took place, and no such communications are heard of, and a new era arises, which forms a striking difference between the latter and the preceding manifestations of the word.

A man appears in Judea, by no outward appearances distinguished from his fellow-countrymen; his circumstances are well expressed by himself, that he had not of his own even where to lay his head; his garb could not be of any brilliant appearance, as it was woven by his mother,

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whose situation in life, and still more probably the wish of the wearer, forbade any display of ornament. He spake to his countrymen with authority; he never says the word of the Lord came to him on this or that occasion; but he speaks from himself to the winds, and they obey him; to the sick, the maimed, the blind, and their disorders and infirmities are removed. All the powers that he manifests he attributes indeed to God who gave them to him, but in the use of these powers he differs from all that preceded him, he exerts them when and where he pleases. In his person the word of God was manifested; but how different from the glory of former times! He was called a deceiver, a madman, and at last suffered the most severe punishments and a disgraceful death. If I am right in the meaning I have given to the word flesh in his case, it was completely manifest; that word of God which had so gloriously exhibited itself in former times, was now clothed in weakness, humiliation, and disgrace.

As the word was thus manifested in our Saviour, so was it in his apostles. And this is clearly expressed in John's words, "it dwelt in us;" and the word, heaven be praised, is not extinguished in our days. It dwells in every true Christian, who indeed possesses the treasure, as Paul says, in an earthy vessel, but notwithstanding the infirmities of the flesh, its glory cannot be entirely obscured. As the Saviour was treated with the highest indignities, it is not to be wondered at that his followers should, in various degrees, partake of them. This they were warned of by our holy Master, and if their opponents glory in their numbers and their power, they have the consolation, "It is my Father's good pleasure to give to my small flock the kingdom."

In my view of the subject, then, it appears clear that the Word spoken of by John refers to the communication of his will under the old and the new dispensations; that it resided in Jesus in a manner totally different from its state under Moses and the prophets. The question is, when this residence took place? My correspondent says, when Jesus was conceived in the womb of his mother. To this I object, that the very term, the Word, is an insuperable objection to this opinion, for I cannot conceive that the term, implying a communication by speech, can possibly be attributed to an embryo, whose organs are at that time imperfectly formed. But of this I leave your readers to judge, and those who are

of my opinion may now ask, at what time then do I think that the Word became flesh? Upon this point I speak with the diffidence which the subject requires. To me, then, the weak and humble state of the Word commenced with the glorious words from on high, "This is my beloved Son, in whom I am well pleased;" and I am the more inclined to this opinion, as John takes no notice of the early life of our Saviour. Had he entertained the opinions of my correspondent, so remarkable a circumstance could not have been overlooked.

Thus the preface to John's Gospel has, according to my view of it, no reference whatever to the opinions entertained by our Arian and Tri-Unitarian brethren on the supposed pre-existent state of our Saviour, nor even to any thing relative to him prior to the declaration of the Supreme, pointing out to us the author, under Him, of our salvation. And, indeed, the Apostle himself leads us to this conclusion, as he expressly says that his memoir was written to convince us

that Jesus was the Son of God. Had he wished to convey to us any idea of a supposed pre-existent state, assuredly he would not have dismissed his subject in such a manner.

But the preface leads us to much higher contemplations, and to points of more interest to each of us. It declares to us that we are to be, and how we are to become, children of God—not by a rite of blood, not by the will of man, but by a spiritual birth, according to a well-known Hebrew expression, from God. We are to be God-taught, not man-taught; and till professing Christians understand this thoroughly, their dissensions and divisions must continue. Vain, our Saviour has said, is all worship, if we follow the traditions of men; and they who do so can never feel nor understand the glorious liberty of the sons of God.

If what I have taken the liberty of suggesting should induce an abler pen to dilate upon this subject, it will be highly gratifying to

W. FREND.

OBITUARY.

MR. JOSEPH MORTON.

1831. March 25, after a short illness, at his house in *Sheffield*, in the 83rd year of his age, Mr. JOSEPH MORTON. He was an Elder of the Presbyterian congregation under the pastoral care of the Rev. Dr. Philips, of which church he had been a member from his earliest youth, and had joined in its religious communion under the ministry of the younger Mr. Wadsworth, Mr. Haynes, Mr. Dickinson, and Mr. Naylor; on whose resignation, in 1805, the present pastor removed from London to *Sheffield*, and had the happiness of witnessing Mr. Morton's constant attendance on the religious services of the church, and enjoying his friendship, during a period of more than five and twenty years, till his death. Mr. Morton was a man of great piety, of firm and unblemished integrity, steady to his purposes, which were always deliberately formed, and were the dictates of a pure and enlightened conscience—a conscience void of offence towards God and man. He was a strict Unitarian, the oldest in *Sheffield*, and derived from that faith, which he believed to have been first delivered to the

saints, the strongest consolations in life, and unshaken fortitude in the hour of mortal dissolution. On approaching that hour, he most particularly and fully expressed to his surrounding family, with his parting lips, the satisfaction, *the entire satisfaction*, which he had enjoyed through life from *that* faith, and which he still continued to enjoy, at a time when flesh and heart might be expected to fail. This he found and felt to be an anchor to his soul, "sure and steadfast." He was interred in the burial-ground belonging to the Upper Chapel, his accustomed place of worship, on the Tuesday following his death, and on the Lord's-day after, a discourse was delivered on the occasion from the two first clauses of the 6th and 7th verses of the 10th chapter of Proverbs.

The following particulars have been sent to the writer of the preceding obituary, and are added, as a just tribute to the memory of him who is the subject of it. For any repetitions there needs no apology. "Averse as I am to eulogize either the living or the dead, I cannot but feel that by the removal of our venerable patriarch from amongst us by

death, our Christian church assembling around the table of the Lord has lost a firm and consistent member, our society and congregation a sincere and practical believer in the great truths of the gospel. ‘An Israelite, indeed, (as an affectionate son writes of him to a brother,) in whom there was no guile.’ He often expressed, with a sort of conscious pride and pleasure, that he was the oldest Unitarian in Sheffield; and such were his habits of regularity, that from the period of his childhood to the Sabbath previous to the attack of the ‘last enemy,’ he had uniformly occupied the same seat in the sanctuary of God, never absenting himself, but for some necessary and unavoidable cause. He deemed such an example to be of indispensable importance in every head of a family who has at heart (as every Christian parent ought to have) the spiritual improvement of his children; but his was more than a mere formal attendance on public worship. He delighted to converse on what he had heard, and practically to enforce and apply it in his family. He loved also and revered his minister, and was at all times anxious to protect his privileges and to secure his peace. Never shall I forget the feelings of regret with which, at the distance of forty years, he expressed his sense of the marked neglect and ill usage shewn to a faithful, virtuous, and aged minister long since dead, not to mention our present pastor.

“Modest and unassuming, he sought not to push himself forward to public notice; but though he was naturally retiring and averse to public business, he was nevertheless the uniform advocate of civil and religious liberty, of national as well as individual rights. And he was spared to see those rights recognized and granted to a very great extent, with the promise of a still greater extension, even to a limit far exceeding his most sanguine expectations.”

From these reflections we derive much comfort on the review of our aged friend’s disposition and character. There is then no ground for sorrow as those who have no satisfaction and hope; for though we have lost one of the most excellent of friends and Christian professors, we are assured, with him, that there is a future state of being, where virtuous friendships shall be renewed and endearing connexions revived. Let it be our greatest aim so to live, that death may prove but the medium of admission into the society of the just made perfect, into communion with Jesus the

Mediator of the new covenant, and with God the Father and the Judge of all. Amen.

REV. WILLIAM JOHNSTON.

April 6, at Lewes, the Rev. WILLIAM JOHNSTON, in the 87th year of his age. In recording the death of this venerable man and truly Christian minister, the biographer has but little to note; but the *friend* may be allowed to dwell for a brief space upon his pure and blameless life, and upon his peaceful and happy end. He was born at Lewes in 1744, where his father, the Rev. E. Johnston, officiated as minister to the Protestant Dissenting congregation assembling at West-Gate Meeting, for more than forty years. His mother was the daughter of Mr. Richard Ridge, of Tulleys-Well. He was himself brought up to the ministry, and finished his education at the Dissenting academy at Hoxton. In 1764, he was ordained pastor of the congregation of Protestant Dissenters at Christchurch, Hants, and soon after married the daughter of Mr. Slade, of that place. This lady did not live more than one year, and he never formed any other connexion. At Christchurch he remained for about ten years, and then removed to Brighton, where he presided as minister for twenty-three years. From that period to 1811 he resided in the neighbourhood of London, where he had many friends, much and most deservedly attached to him. The first in this number was assuredly his brother, Mr. E. Johnston, between whom and the subject of this memoir a friendship existed such as is rarely to be found in this changing scene, and which only terminated in the lamented death of the younger brother, which took place in 1826, an event which cast a gloom over the few remaining years of the life of our lately departed friend, which religion alone could alleviate, but which nothing could remove. The removal of Mr. E. Johnston to Lewes, which was his native place, induced his brother to accept the charge of the congregation over which his father had for so many years presided, and he continued its pastor till 1819, when he resigned, but occasionally preached till within a very few years of his death.

Thus peacefully passed his life, and in his death he was blessed. When aware that his end approached, he expressed himself perfectly resigned to the will of his Maker; and said, “My earnest prayer for those dear to me is, that on their death-bed they may feel as happy as I

do." He fell asleep without a pain, and in the full and firm belief that he should rise again, and with the delightful hope that his humble endeavours to fulfil the commands of his Creator would be accepted by a God of infinite mercy. For many years he had been, from conviction, an Unitarian, and his last days fully disprove the unjust charge which is frequently brought against that simple faith, that it is inadequate to furnish comfort and support in the hour of trial. If we live like him, we need not fear death. To a perfect integrity of heart and mind, he united a love of truth which has never been surpassed; and his benevolence and kindness extended to all within his sphere. Those who knew him best will

long cherish his remembrance; and his relations who now mourn his loss will best shew their respect for his memory by imitating his virtues. Let us live the life of the righteous, and our end shall be like theirs.

M. H.

April 9, ELIZABETH, wife of James CALDWELL, Esq., of Linley Wood, Staffordshire.

May 15, at his house in Nottingham, after a gradual decline of many months, in the 67th year of his age, the Rev. JAMES TAYLER, for more than twenty-eight years one of the Ministers of the High-Pavement society in that town.

INTELLIGENCE.

Anniversary of the British and Foreign Unitarian Association.

THE Annual Meeting of this Society was held on Wednesday, 25th ult., in Finsbury Unitarian Chapel. A large and respectable congregation assembled for the religious services of the morning. The Rev. E. Chapman, of Deptford, offered the introductory prayer, and read the Scriptures. The chapter selected was 1 Cor. xiii. The general prayer was offered by Rev. H. Acton, of Exeter. The sermon, justly characterized in the vote of thanks to the preacher as "able and energetic," was preached by the Rev. H. Hutton, of Birmingham, from Mark xii. 29—31. The influence of an enlightened faith in the Divine Unity on the feelings with which we contemplate, worship, and serve the Deity, was portrayed with great animation and effect. The Rajah Rammohun Roy was present, though evidently suffering under severe bodily indisposition. He has attended one or other of the Unitarian chapels in London on every Sunday since his arrival, although we believe more than once, as well as on this occasion, earnestly dissuaded from doing so by his medical advisers. His appearance never fails to excite the attention and enthusiasm which are due to his extraordinary attainments and character, and his eminent services to the cause of truth and humanity.

In the evening, the chapel was throng-

ed to overflowing. The Rev. R. Aspland, at the request of the Committee, took the Chair, and presided with that peculiar talent and tact which he always manifests on such occasions. As the Reports of the Treasurer and Committee will soon be published, it is unnecessary to enter upon their details. The former announced a balance against the Society of about 70*l.* The latter shewed that there had been an active and not unsuccessful attention to the objects of the Association in our country; and that the great weapons of spiritual warfare, the pulpit and the press, had been used to good purpose. The strongest interest, however, was produced by what related to the Foreign department. Our second native congregation in India, that of Abraham Chiniah at Secunderabad, is thriving; and its worthy pastor is now assisted by Theophilus Roberts, the eldest son of our excellent missionary at Madras. A good account was also given of the behaviour, disposition, and progress of his second son, Joseph Roberts, now under the care of Rev. J. R. Beard, of Manchester. Many very interesting statements were made of indications of a progress towards pure Christianity in various and distant countries. The speedy establishment of an Unitarian congregation at the Cape of Good Hope, and of another in Upper Canada, appears highly probable. The Report concludes thus:

"Your Committee deem it necessary

to direct your attention to the state of the funds of this Institution. Not only is the commencement of a City Mission impracticable, until answers promising sufficient aid are received to the circular which has been issued on that subject; but all new plans of usefulness, and many such might be engaged in with great prospect of success, are for the present precluded. Several very deserving applications on behalf of ministers, congregations, and local missions, have been passed over unavoidably, and with great regret on the part of your Committee, from the absence of disposable resources. The plain fact is, that the contributions to the Institution are inadequate to the vigorous pursuit of its various objects. New fields of usefulness have opened before us, the cultivation of which requires increased exertion to furnish the requisite funds. Either the pecuniary means of the Association must be largely increased, or several of its objects, which might be prosecuted with effect, must remain in abeyance. It is hoped confidently, that in this alternative the Unitarian body will not hesitate. Assuredly it would be practicable for the Committee to reduce the annual expenditure within the limits of the annual subscriptions, even were they less than they are, but it must be by the sacrifice of a corresponding portion of the moral good for the accomplishment of which their labours and your money are alike contributed; a consummation most devoutly to be deprecated, and to which they cannot believe that their successors will ever be driven. A brief statement of the plan and objects of the British and Foreign Unitarian Association has been recently printed, which those of the friends of the Institution who have not already been supplied with it may obtain on application at the office, No. 3, Walbrook Buildings: this tract will shew the variety and importance of the plans to be carried on, and furnish, we hope, all the information and inducement which can be needed to secure that prompt liberality and active exertion on the part of the Unitarian denomination at large throughout the kingdom, which will ensure prosperity and success.

"The present times, both in our own and in other countries, are full of promise; men's minds are every where excited; it cannot but be expected that the most momentous objects of human reflection should soon demand the general exercise of thought: and whenever religious topics are commonly and fairly in-

vestigated, we know that truth must prevail. The times of reformation are at hand; and let us endeavour, according to our ability, to accelerate their approach by exciting inquiry, exposing error, and disseminating knowledge; so shall we best glorify God and bless our fellow-creatures."

We have anticipated in this notice of the Report, not to break in upon our narrative of the transactions of the meeting, which we now proceed to narrate in order.

The Rev. CHAIRMAN.—My Christian friends, your Committee have done me the honour to desire that I should take the Chair on this occasion. It is well known for what purposes, and with what success, this Society has been incorporated. It is now five-and-twenty years ago since some of us, who believed on deep and solemn conviction that the Unitarian doctrine was the pure Christian doctrine, and the only one that in this enlightened age could save Christianity from rejection, united to form an Association for the purpose of making known clearly, meekly, and, I trust, wisely, our sentiments to our different brethren of this great country. From that time to this we have, in various forms, appealed to the people; and our appeal, like another reform appeal which has lately been made, has been well and nobly answered. It is true we have not made converts by towns and by counties—it is true we have not been able to keep down all bigotry and intolerance—it is true that we have not been able to prevent a strong feeling existing against us in the minds of the religious public: but it is also true that, at least, we have taken the sting out of the serpent of bigotry; and though that serpent may be as much as ever disposed to annoy, still the power is wanting; and the speeches even of those who are most fiercely arrayed against us are very different from those which were delivered when the Unitarian Fund was first established. We are at the present moment standing in a somewhat new position with regard to the public: there is no one, perhaps, within the walls of this chapel who is not aware that at a late meeting of all classes and denominations of the Christian world, Unitarianism was put on its trial, the question being whether it was fit and proper for those who deemed themselves orthodox to co-operate with those who professed the Unitarian doctrine. I am happy to say that without any effort on the part of the Unitarians—without a single Unitarian

rising to deliver his sentiments—the decision of the Churchmen and the Dissenters calling themselves Evangelical was, that the principle of the Bible Society was a Christian principle, and that with Unitarians they could join hands for the dissemination of the Scriptures. It must not, however, be concealed, that such is the spirit of the time that those who took up the cause seemed to be half ashamed of it, and no one began his remarks without taking care to disclaim for himself the principles of those whose claim he was advocating. These were concessions to the spirit of bigotry, but they ought not to deduct from the decision that we, notwithstanding all our errors and frightful heresies, were to be acknowledged as part and parcel of the great commonwealth of Christendom. I have been desirous not to occupy much of your time, but I could not help adverting to this singular position; and further let me add, that this appears to me to be one of the most interesting meetings that have been held by the Unitarians of the empire. We have among us the representatives of three out of the four quarters of the globe; and this morning we had the pleasure of seeing in this room that distinguished man who has risen as a star in the East for the purpose of diffusing light among those who are sitting in the darkness of the shadow of death—who has worked himself out of the darkness of Heathenism into Theism, and from Theism to Unitarianism: and I am happy to find that he considers himself when among us as among the most intelligent and the most stirring sect in the world. I hope and trust that we shall hear by and by from his own lips his unsophisticated feelings with regard to our cause, which, I understand, he calls the old and the pure faith. As the name of Christian is still perseveringly denied to us by many—conscientiously, no doubt—let us shew to night, as our excellent preacher did this morning, that we are in harmony with the brotherhood of man—that we are reformers because we are the disciples of the great Reformer of Galilee—and that the object we seek is no personal object—is no party object—is no worldly object; but the object for which the Son of Man came upon earth—that is to say, the promotion of truth as the great means of social happiness.

MR. RUTT.—It is, perhaps, proper, before we begin the business of the meeting, to mention the meeting at Manchester, to which I, conjointly with others, was deputed. We were received there

in the most Christian manner, and every thing appeared to be most favourable to the objects which we had in view. I will not detain you further: the business is already before the Unitarian public; and will be again alluded to in the Report this evening.

MR. HORNBYS then read the Treasurer's account, and spoke as follows:—After this statement I might be excused if, as Treasurer, I wore a long face: but I do not, because I attribute the deficiency which you have heard to an increased demand on the funds of the Society, rather than to any falling off in the receipts. Besides which, I look forward with confidence that it need only be known that there is an honourable and satisfactory way to dispose of the funds, to have our wants supplied. I will not anticipate the Report of the Committee, which will tell how the money has actually been spent, as well as the fields of usefulness which are opening to us on all sides, and which the want of funds alone prevents our cultivating: but satisfied as I am, that when you have heard the appeal you will answer it, I will only say that I do most respectfully and earnestly call on you all for that support which the Report so urgently demands. I will also take the liberty of reminding the annual subscribers that if they please to increase their annual subscription, they will not thereby infringe any rule of the Society, and I shall be most happy if they will follow the example which has been set by those who are already acquainted with the state of our funds: and with respect to the life subscribers of above ten years' standing, I trust that they will receive with gratification the intelligence that what they have subscribed is spent, and that we still have abundant means of disposing of fresh sums.

MR. RUTT.—Before, Sir, I move the resolution which I hold in my hand, I beg to express the satisfaction with which I address you, as presiding over this meeting. Seeing you in that situation is connected in my mind with some peculiarly interesting associations. You have referred, Sir, to the time when the Unitarian Fund was formed. I had then the honour of presiding at that meeting, and you freely and kindly accepted the office of Secretary, which you afterwards filled for so many years with great advantage to the cause we advocate. When I remember how at that meeting there were not above fifty persons present, and now look at this large assembly, I feel that we ought to be thankful to Divine

Providence; and I trust that our cause, which we believe to be the cause of truth and of human happiness, is on the advance, and that those who may assemble here in future will meet in this place sages from the East and professors from the West; that some will join them from the North and from the South; and that there will at length come to such assemblies as the worshipers of one God, in obedience to the command of the man Christ Jesus, individuals from the banks of rivers yet unknown to song, and from populous and frequented regions now nothing but impenetrable forests. Sir, I beg to move, "That the Treasurer's Report be received and approved."

Mr. EDWARD TAYLOR seconded the resolution.

Rev. SAMUEL WOOD.—There is one item in the Treasurer's account of which I cannot approve. It is that announcing the expenditure of 83*l.* by the deputation for attending the adjourned General Meeting at Manchester. Eight persons were sent down to that meeting at the expense of the Society, and I contend that four would have been quite sufficient.

The CHAIRMAN.—Allow me to state that the deputation to Manchester was appointed at the General Meeting of the Association. It was therefore the act of the whole Society; and whether it was wise or not cannot now be discussed. The only question is, whether, having deputed these gentlemen, the Society will pay their expenses or leave the charges entailed upon themselves.

Mr. YOUNG.—I am unwilling to discuss items of account; but before the evening closes I shall take an opportunity of considering how the funds may be improved, so as not to admit of the excess of expenditure that was incurred last year.

Rev. JAMES YATES.—Though I was not one of the deputation to Manchester, I can state one or two circumstances which will shew that the Committee were justified in what they have done. At the same time I beg to offer my thanks to the Rev. Mr. Wood for the open and manly manner in which he has brought the question before the meeting. Our friends at Manchester were desirous of taking on themselves, in the handsomest way, the whole expense of the deputation; and with that view a collection was made, which was such as to cover the whole expense incurred. With respect to the number of the deputation, it was made up in such a manner

that no one could with any propriety have been omitted; and the consequence of this visit has been a considerable addition to the number of subscribers to the Association.

The resolution was then carried unanimously.

Rev. B. MARDON then read the Report of the Committee.

Mr. CHRISTIE.—I beg to move, "That the Report of the Committee be received." But previous to putting the motion I wish to remark, that the acquiescence of the Association in receiving the Report is quite compatible with any one rising in due time and making remarks which may differ from the substance of that Report. The Committee have embodied all the great and substantive objects of the meeting in separate and distinct resolutions; and when they are brought forward, will be the proper time for any individual to say what he may have to say on the particular subject embraced in the resolution. I make these remarks because I have formerly perceived that sometimes after the reading of the Report individuals have made motions which, if they would have waited, they would have found had been provided for in the resolutions prepared by the Committee; but I trust that in what I have said it will not at all be supposed that I have been making any attempt to abridge the right of any member of the Association.

Mr. RICHMOND seconded the resolution.

Mr. YOUNG.—I cannot consent to the reception of the Report without suggesting a plan to remedy the great evil which appears to afflict the situation of the Unitarian Association. I am unwilling to make any observations which may cast a damp on the great and holy cause in which we are engaged, for I trust my heart is as strongly imbued with its importance as any one's can be, especially as I have been with you from its very origin, and always its consistent supporter. But it appears absolutely necessary to make some observations on the Report, as an account, because, unless we square our progress with our means, the result must ultimately be an injury to the cause. I do not find fault with the disbursement that has been made in itself; but I think that it is disproportionate to the means which we possess: and I, therefore, cannot agree that the Committee shall go on with an expenditure which must increase the difficulty. On this occasion, I will merely intimate the necessity that there is for a recon-

sideration of our expenditure, and of how and where it may be lessened. I know that it would be unwise to go into the discussion at such a meeting as this, because we are met on a joyful occasion, and ought not to be checked by a consideration of pounds, shillings, and pence; I will therefore move, that when this meeting break up, the subscribers adjourn to a meeting, two or three days hence, to consider what shall be done. Do not, however, let me be mistaken; I trust that we shall all be ready to apply our best zeal and energies to promote the objects of the Society; but I cannot hear the statement that has been made without warning you of the difficulties in which you are about to entangle yourselves.

The Rev. CHAIRMAN.—Before I put the motion which I hold in my hand, (Mr. Christie's resolution,) allow me to state, that it is with unfeigned pleasure that I witness the Christian feeling that pervades all the speakers, so that even though an objection be made, it is in kindness of spirit, and from no desire but that of seeking the best means of promoting the welfare of this valuable Association.

Mr. Christie's resolution was then carried unanimously.

Mr. YOUNG.—I believe that I shall not now be out of order in moving, that soon after the breaking up of this meeting an adjourned meeting of subscribers be held.

Mr. CHRISTIE.—I beg to submit to our friend, whether his suggestion will not be sufficient to call the attention of the Committee to the subject. Though there is a deficiency in the Treasurer's hands, there is none in fact, for we have £2000 in our stock of books. I make this statement because I would not have our friends go away with the idea that there is a deficiency. Of course, I have no objection to the question being investigated by the subscribers; but I think there can be no doubt that the Committee will take means to make the stock of books available.

Mr. YOUNG.—The stock of books cannot be available, for they must be kept for the purposes of the Institution; and if we go on for two or three years on the principle of increasing our expenditure, difficulties must arise.

The Rev. CHAIRMAN.—I put it to Mr. Young, whether it is not likely that he will attain the object that he has in view by the statement which he has made in so manly and Christian a way.

Mr. YOUNG.—I shall most willingly yield to your suggestion, Sir. [Motion withdrawn.]

Rev. THOMAS MADGE.—I rise to move, "That the thanks of the Meeting be given to the Rev. Hugh Hutton, A.M., for his able and energetic Sermon delivered before the Association this morning." To all who heard that powerful sermon I am sure I need not say that it was well calculated to kindle afresh all our ardour, to give new force to all our zeal, as well as to promote union and co-operation in this great cause. God acts in human affairs by the instrumentality of human means; and though we know that truth is mighty and will prevail, it can only be by the care of those to whom truth is for the time committed. We, as members of this Association, stand on one great broad principle. We do not assemble for any narrow or sectarian purpose, but for the promotion of those great truths which we think most abound in glory to God and peace and happiness to man; which, as they concern all, so are they for all, and necessarily lie at the foundation of an enlightened religion. Dr. Channing, of whose talents no one can hold a higher opinion than myself, has somewhere said that he is afraid of the bonds of party connexion—of the trammels imposed on the human mind by a particular name or denomination. This remark may apply to those who deal in notions of a subtle or mysterious nature; it may be said with justice of a church that imposes on all its disciples a subscription to thirty-nine articles of faith, each of which contains ten times that number of specific propositions. But I do not see how, with any truth and justice, it can be applied to us, as Unitarians; for that name only distinguishes and characterizes the profession of one God, the common Father of all, and the relationship to one Master, Jesus Christ? As long as there are opinions connected with Christianity which we think a libel both on the character of God and the nature of man, it is surely right and fitting that there should be some name to distinguish opinions that partake of a more liberal, expanded, and generous nature. A man, however, is not the less a Unitarian because he does not wish to be called so, and it would, therefore, be unreasonable to object to any term, provided it be significant and just; and, at the same time, I am ready to grant that when we shall all have become Unitarians, the sooner we dispense with the name the better, for no one can wish more than I do to sink the name of Unitarian in that of Christian: this is the euthanasia most devoutly to be wished. The stream of religious op-

tion seems still to be running in the direction of fanaticism; but there are many circumstances in the signs of the times which shew that this cannot last long. Activity is evinced in all quarters of the globe: knowledge and information are rapidly extending: public opinion is daily growing stronger and more enlightened, and is erecting tribunals at the bar of which all human institutions must be tried—the authority of kings and priests—the justice of laws and law-makers—the privileges of the few and the rights of the many. Under these circumstances, I cannot think that the human mind will long continue wedded to a faith which would disunite reason from religion, and compel the understanding to submit to creeds which have been conceived in the weakness of ignorance, and nursed in the arms of cruelty. If goodness and wisdom were increasing in the nature of man, why not Unitarianism, which embraced both goodness and wisdom? For myself, I know nothing more pure and excellent in which to join both the hand and heart of man: but if we want more touching associations to awaken our sympathy, we have it in the names of the great and good men who in former days lifted up their voices in praise of our religion. Let it always be in our recollection that the first Christians were Unitarians; and that they who were ready to sacrifice all for Christ, professed as we profess. If we should be asked, where are the fruits of our faith, let us exultingly point to them, and say, "Here see specimens of what that faith is capable of producing!" Then, again, let us remember in the list of those who have bowed their minds to the force of Unitarianism, the names of Milton, of Locke, and of Newton. If it be in the power of names to confer honour and renown on our cause, then let Unitarianism justly boast of such names as those. In speaking of the Reformation, it is customary to mention none but Calvin, Luther, and Melanthon, forgetting that there were men equally learned and equally good, who not only, like them, assisted in pulling down the walls of Babylon, but afterwards strove entirely to uproot the foundations—men who were anxious to go into the heart of the sanctuary, and sweep away the pollution that defiled its altars. Among others at this period, we must place the Polish Unitarians, who have never had full justice done to them: they scattered the seeds of the true faith throughout Europe, from which we are now reaping the harvest and gathering the fruits.

Let us remember that forty or fifty years ago we could not have witnessed the scene which we now have before us. Then there were but a few who worshiped the one God the Father, but now there are thousands pledged to the support of that worship: its glad-tidings have been wafted across the Atlantic to the Western shores, and multitudes are there rejoicing in the news. In the East, too, the same voice has been heard and welcomed by those who, deaf to every other voice, would have stood aloof from the cross of Christ. Geneva, the scene of some of Calvin's most virtuous labours, but also of his cruel triumph over the Unitarian martyr, Servetus, is gradually passing over to that religion which it once endeavoured to destroy. Germany and Holland, too, are on the advance; and even France is not without its believers in pure Christianity. Of course, where inquiry is the freest, truth is most likely to meet with the greatest success; hence, in America, Unitarianism is daily giving proof of increasing strength and advancing progress. Here, where fashion and prejudice throw hindrances in its way, I am aware that its steps are slower; but even here the cause is gaining something, though secretly and silently; and if all who are its friends and advocates will but co-operate, and each endeavour to lend that wherein most consists his strength, there can be little doubt that our progress will be greater than perhaps we ourselves are at the present moment disposed to anticipate. Sir, I will say no more, but conclude with expressing a hope that this Association, with its annual meetings, may long afford its humble aid to the obtaining of this most desirable result.

Mr. R. TAYLOR.—I beg to second the motion, which I am sure will be joined in most cordially by all who had the pleasure of hearing Mr. Hutton's most excellent sermon.

Just at this period the Rajah Ram-mohun Roy made his appearance on the platform, and was greeted with the cordial applause of the meeting.

The Rev. CHAIRMAN.—Our illustrious friend (for such I trust he will allow me to call him) will permit me to state that his presence creates among us a sensation which he perhaps will hardly understand. It does so, because in his person and example we see an instance of the power of the human mind in recovering itself from the errors of ages; and because we conceive that we see in him, with his intelligence and character, one of the best and most disinterested

judges of the claims of Unitarianism to be the original Christian doctrine. I beg to state to the Rajah that the business before the meeting, at this moment, is a motion of thanks to the Rev. Mr. Hutton for his excellent sermon. It has been moved by the Rev. Mr. Madge, who always talks well, but who has this day spoken better than I ever heard him before; and it has been seconded by Mr. Taylor, of whom I will only say that he is a man worthy to second such a motion. With respect to the sermon itself, it was a most manly exposition of our faith; and even had I not previously known the preacher, I should have augured its character when I first caught in his accent a little of the language of that country which is famous for downright honesty.

The motion was then carried unanimously.

Rev. HUGH HUTTON.—I believe you will do me the justice to accept my assurance that I feel more moved at this mark of your kindness than at any previous occurrence of my life. I could face a host of adversaries, and be still unmoved; but when I see so many friendly faces around me, I hardly know how to express myself. In fact, I cannot express what I feel, for I stand here as your debtor, rather than with any claim upon your thanks. It was the tracts which your Association, under the name of the Unitarian Fund, circulated that reached me in the North of Ireland, and enabled me to emancipate myself from the Calvinistic creed, and extricate myself from the gulf in which I had nearly been lost. I am, therefore, rather called upon to return thanks to this Association, than to receive any from them; but as the principles of our faith are opposed to monopoly, both on earth and in heaven, I shall not longer trespass on your attention, particularly as I have already this morning occupied so large a portion of your time. I will only say, that the cause is one in which I am ready to exhaust the last particle of my strength and my ability; for every good feeling which animates my breast I can trace to the Unitarian principles, to which I stand indebted for so many blessings.

Mr. RICHMOND.—I have a resolution to propose, the purport of which will, in some degree, be received with regret, as it refers to the intended retirement of two of your Secretaries—Dr. Bowring and the Rev. Mr. Fox. I cannot, however, doubt your grateful willingness to give them your cordial thanks for their past services. If it were necessary to

express the cause of their retirement, I would state, that Mr. Fox only accepted the office for one year, as his other avocations were too numerous to allow him fully to attend to its duties; and with respect to Dr. Bowring, that gentleman finds himself so repeatedly called away from London, that he has it not in his power to discharge the functions of the office. I trust, however, that though he cannot be secretary, he will, in some measure, act as a sort of missionary to the Society. I beg to move, "That the cordial thanks of this meeting be presented to the Rev. W. J. Fox and Dr. Bowring, on retiring from office, for the distinguished ability and zeal with which they have executed their official duties."

Mr. BISCHOFF seconded the resolution, which was carried unanimously.

Dr. REES moved the appointment of the new officers of the Association *seriatim*, which being seconded by various gentlemen, were carried unanimously. They were as follows :

Thomas Hornby, Esq., *Treasurer*.

The Rev. James Yates, *Secretary*.

The Rev. Edward Tagart, *Secretary for the Foreign Department*.

The Rev. Benjamin Mardon, *Secretary for the Book and Tract Department*.

Edgar Taylor, Esq., *Solicitor*.

Committee — Dr. Bowring, Rev. E. Chapman, Rev. W. J. Fox, Rev. Thomas Madge, Mr. W. O. Manning, Rev. J. S. Porter, Mr. Christopher Richmond, Mr. J. T. Rutt, Mr. Richard Surridge, Mr. John Taylor, Mr. Richard Taylor, Mr. E. F. Teschemacher, Mr. James Bidlake, Mr. J. E. Nettervill, Mr. Joseph Wright.

Auditors — John Christie, Esq., Joseph Fernie, Esq., Thomas Hardy, Esq.

Dr. BOWRING.—I feel it as a very signal honour to have entrusted to my care a resolution, the object of which is to welcome our illustrious Oriental friend, and to communicate all we feel and hope towards him. I ought not to say all we feel and hope, for I am sure that it is impossible to give expression to those sentiments of interest and anticipation with which his advent here is associated in all our minds. I recollect some writers have indulged themselves with inquiring what they should feel if any of those time-honoured men whose names have lived through the vicissitudes of ages, should appear among them. They have endeavoured to imagine what would be their sensations if a Plato or a Socrates, a Milton or a Newton, were unexpectedly to honour them with their

presence. I recollect that a poet, who has well been called divine, has drawn a beautiful picture of the feelings of those who first visited the southern hemisphere, and there saw, for the first time, that beautiful constellation, the Golden Cross. It was with feelings such as they underwent that I was overwhelmed when I stretched out in your name the hand of welcome to the Rajah Rammohun Roy. In my mind the effect of distance is very like the effect of time ; and he who comes among us from a country thousands of miles off, must be looked upon with the same interest as those illustrious men who lived thousands of years ago. But in the case of our friend, his coming may be deemed an act of heroism of which the European cannot form a just estimate. When Peter the Great went forth to instruct himself in the civilization of the South,—when he left the barbarous honours of his own court to perfect himself in ship-building at Saardam, he presented himself to the public eye in a more illustrious manner than after any of his most glorious victories. But Peter had to overcome no prejudices —he had to break down no embarrassments ; for he knew that he had left those who were behind him with an enthusiasm equal to his own, and he knew that he would be received by them, when he should return, with the same display of enthusiasm. Our illustrious friend, however, has made a more severe experiment : he has ventured to accomplish that which perhaps none other connected, as he is, with the highest honours of the Brahminical race ever attempted : he has ventured to do that which would have been regarded with incredulity ten years ago, and which hereafter will crown his name with the highest honour. He will go back to his friends in the East and tell them how interested we are in them, and how delighted we are to communicate to them through him all our desires to do every thing in our power to advance their improvement and felicity. Time would fail me if I were to attempt to go over the history of our illustrious guest,—if I were to tell how eminently and constantly he has exerted himself for the removal of misery and the promotion of happiness. If at this moment Hindoo piles are not burning for the reception of widows, it is owing to his interference, to his exhortations, to his arguments. Can we look on such benefits as these without considering him as our brother ? Can we come here without hearing our enthusiastic voices telling him how we have marked his progress, and without our

proffering to him, if not our note of triumph, at least our accents of gratitude ? It was to us a delightful dream that we might, on some occasion, welcome him here ; but though it was a hope, it was but a trembling one, of which we scarcely dared to anticipate the fruition. But its accomplishment has produced recollections so interesting, that this day will be an epoch in our history, and no one will forget the occasion when the Brahmin stood among us to receive our welcome, and the assurance of the interest we take in all he does and in all he shall do ; to which I may add, that our delight will be too great if we can in any way advance those great plans, the progress of which is the grand object of his exertions. Sir, I move with great pleasure, "That the Members of this Association feel a deep interest in the amelioration of the condition of the natives of British India ; that we trust their welfare and improvement will never be lost sight of by the Legislature and Government of our country ; that we have especial pleasure in the hope that juster notions and purer forms of religion are gradually advancing amongst them ; and that our illustrious Visitor from that distant region, the Rajah Rammohun Roy, be hereby certified of our sympathy in his arduous and philanthropic labours, of our admiration of his character, of our delight at his presence amongst us, and of our conviction that the magnanimous and beneficent course which he has marked out for himself and hitherto consistently pursued, will entitle him to the blessings of his countrymen and of mankind, as it will assuredly receive those of future generations."

Dr. KIRKLAND (late President of Harvard University).—In the absence of the Hon. Henry Wheaton, who was to have seconded this motion, but is prevented by indisposition, I have great pleasure in seconding the motion. It is well known that the Rajah is an object of lively interest in America ; and he is expected there with the greatest anxiety.

The Rev. CHAIRMAN.—In proposing this resolution I beg to suggest that the assembly should rise in unanimous approbation of its object.

The meeting accordingly rose, and carried the resolution by acclamation.

RAMMOHUN ROY.—I am too unwell and too much exhausted to take any active part in this meeting ; but I am much indebted to Dr. Kirkland and to Dr. Bowring for the honour they have conferred on me by calling me their fellow-labourer, and to you for admitting me to

this Society as a brother and one of your fellow-labourers. I am not sensible that I have done any thing to deserve being called a promoter of this cause; but with respect to your faith I may observe, that I too believe in the one God, and that I believe in almost all the doctrines that you do: but I do this for my own salvation and for my own peace. For the objects of your Society I must confess that I have done very little to entitle me to your gratitude or such admiration of my conduct. What have I done?—I do not know what I have done!—If I have ever rendered you any services, they must be very trifling—very trifling I am sure. I laboured under many disadvantages. In the first instance, the Hindoos and the Brahmins to whom I am related are all hostile to the cause; and even many Christians there are more hostile to our common cause than the Hindoos and the Brahmins. I have honour for the appellation of Christian; but they always tried to throw difficulties and obstacles in the way of the principles of Unitarian Christianity. I have found some of these here; but more there. They abhor the notion of simple precepts. They always lay a stress on mystery and mystical points, which serve to delude their followers; and the consequence is, that we meet with such opposition in India that our progress is very slight; and I feel ashamed on my side that I have not made any progress that might have placed me on a footing with my fellow-labourers in this part of the globe. However, if this is the true system of Christianity, it will prevail, notwithstanding all the opposition that may be made to it. Scripture seconds your system of religion, common sense is always on your side; while power and prejudice are on the side of your opponents. There is a battle going on between reason, scripture, and common sense; and wealth, power, and prejudice. These three have been struggling with the other three; but I am convinced that your success, sooner or later, is certain. I feel over-exhausted, and therefore conclude with an expression of my heartfelt thanks for the honour that, from time to time, you have conferred on me, and which I shall never forget to the last moment of my existence.

The CHAIRMAN.—The Rajah will now allow me, as the representative of this assembly, to take him once more by the hand, and to repeat in your name our deep and heartfelt thanks for his presence on this occasion.

Rev. EDWARD TAGART.—I rise to submit a resolution which I have no doubt

you will hear with the greatest approbation, but which I have no claim to introduce, unless as a sort of prelude to the duties on which I am about to enter. I am now by my office called upon, indeed, to look abroad, and take that wide survey which this Association requires in the pursuit of its foreign objects. The resolution which I have to propose relates to these foreign objects. To India our attention has already been directed, and our connexion with India has led to the presence of our illustrious friend whom we have just heard. And what a noble, what a sublime lesson of human modesty and virtue does it teach us, when we hear a man who has done so much for himself and his fellow-creatures in India—who has, as has been already well expressed, worked himself from heathenism and idolatry to Christianity—to hear such a man declare that he really does not know what he has done to entitle him to the strong expression of approbation which this assembly has conferred upon him! It is a great advantage arising from the existence of this Association, that it leads us into an acquaintance with the religious condition of our fellow-creatures in all parts of the world: and though we see much to lament, and know that religious ignorance and moral degradation exist in many countries of the globe, still how much is there to delight us in becoming acquainted with those illustrious individuals who are introduced to our notice by the agency and operation of this Society! When we confine our views to our own country, the Unitarian is apt to be amazed, astonished, and overborne, by the extent to which prejudice prevails against what he deems to be scripture truth. Were we to confine our views solely to our own country—were we to listen to the shameless calumnies promulgated against us by those who should know better, the tide of our sympathy would be, as it were, rolled back on ourselves. It is, therefore, wise to direct our views to other countries, and there to find those virtuous and enlightened individuals who are ready to sympathize and co-operate with us in the cause of religious truth. The Report calls our attention to the state of religious opinion in Buenos Ayres in South America, Canada and the United States in North America, and Spain, France, and Transylvania, Europe—thus comprehending three quarters of the globe. My motion bears specific reference to the Unitarians of Transylvania and America. To the Unitarians who exist in Transylvania who can be indifferent? A great orator, of whose eloquence the world has been

deprived within the last year—I mean the Rev. Mr. Hall, of Bristol—speaking of this country with respect to civil liberty, calls it the Thermopyle of the universe; and I would apply this term to Poland in respect of religious truth at the period of the Reformation; for, when the advocates of the Divine Unity and the Messiahship of Christ were persecuted, they took refuge in that country,—there they made their stand, there they found patronage and support, and there they have been ever distinguished for rank, learning, and piety. I believe that we are honoured on this occasion with the presence of some Transylvanian gentlemen, who come accredited to us, and are extremely desirous of further union and co-operation with us. A letter has been received from a gentleman recently elected to fill the Chair of Theological Professor at Clausenberg, and who, in order to qualify himself more completely for it, is at present studying in Germany, stating that there are 110 churches and 50,000 souls devoted to the cause of Unitarianism in Transylvania; that Unitarians are elevated to high stations in the civil department of that country; and that he himself is extremely anxious to come here to cultivate a better acquaintance with the Unitarians of this country. The motion also calls on us to take notice of America—a country in which we must always feel a vital interest—a country where our cause is adorned by the eloquence of a Channing, the philanthropic exertions of a Tuckerman, and the amiable and holy piety of a Ware—a country that gives a striking proof that where our cause has free course it will run and be glorified. Having taken this survey of the interests of Unitarianism, I will now conclude. I know that there is business of high interest and importance to come before the meeting, and I trust I shall be forgiven for having occupied so long a portion of its time. I beg leave to move, "That this Meeting contemplates with satisfaction and delight the manifestation, in various countries, of a spirit of religious inquiry and of Christian zeal; and that our respectful and affectionate greetings are due to our brethren from Transylvania and America, who have shewn their sympathy with us by their presence on this occasion."

Dr. REES.—I rise with great pleasure to second the motion which has been so ably introduced. The motion embraces persons and subjects that must be interesting to every one in this room: but I must confess—and you, Sir, will know why—that some of those subjects to me

possess peculiar attraction. After having paid a due tribute of respect to our illustrious friend—illustrious not alone for his rank, but for his profound erudition, the splendour of his talents, and the extensiveness of his services—it will now be well if we turn our attention to other realms and other people that are deeply interesting, as shewing the advantage of free inquiry and the progress of Christian zeal where perhaps we had least right to expect to see them. When this Association was formed, and when it was made one of its objects to look to the promotion and encouragement of Unitarianism abroad, there was not one—not even the most sanguine among us—who could have expected to see what it has been our fortune this day to witness. No one could have expected to enjoy the satisfaction of seeing England—nay, of seeing this very chapel, the central point for bringing together the most distant quarters of the globe. Little did I expect to see Asia and America join, and Transylvania sending her sons, as if raised from the dead, to behold the triumphs of Unitarianism in the nineteenth century. The age in which we are living is a remarkable one: it is distinguished by the freedom with which men prosecute their inquiries in religious matters—it is distinguished by the courage with which they abandon long-cherished recollections, when contrary to the dictates of truth—it is distinguished by the fortitude with which they pursue their newly-attained convictions in spite of dangers imminent and threatenings manifold. In the Report a rather disheartening prospect is held out with respect to France; but still I cannot help thinking that that country presents an interesting and even an encouraging spectacle. Who would ever have thought that the religion connected with that country would be, by one stroke of the pen, annihilated for ever? Many, too, who had been driven by Catholicism to Atheism are now seeking a resting-place in the doctrines of Unitarianism. In Spain—even in Spain, where each man was in a manner chained to his priest, the Association had the satisfaction of seeing some who had strength enough to burst their bonds asunder, and who were employing the first hours of their liberty in the emancipation of their fellow-countrymen. In America the prospect of Unitarian affairs is very interesting. A few years ago there were not in that country above one or two ministers who would avow themselves Unitarians; and I can remember an excellent minister demurring as to whe-

ther he should preach in a Unitarian chapel, lest it should reach the ears of his acquaintance in America, and create a prejudice against him. Yet, now look at the names and the talents of those who advocate the Unitarian cause in America, and see what a change in a short time has been effected! With a rapidity scarcely credible, the true doctrine has spread from the shores of the Atlantic to those of the Pacific, and from the Northern lakes to the Gulf of Mexico. If I turn your attention to India, what need I say more than that Rammohun Roy is here this day to animate you by his example, and to cheer you by his countenance? Dr. Bowring has well said that we may regard distant regions as distant ages. But while we are congratulating ourselves on the success of our cause, it will be well to turn back to those who laboured in times past, and by whose aid the cause was so essentially benefited. The Unitarians penetrated into Transylvania two centuries and a half ago; there they found the soil congenial; there they found a prince who said, as a prince has said in our own time, "I am the king of my people, but not the lord of their consciences;" there they found a sovereign who pledged himself that every man should enjoy the free liberty of religious worship. Under such auspices as these the Unitarians flourished; and it ought to be most gratifying to us to find within these walls the representatives of that church which is still ready to carry on the same great cause. And shall we not give these men a hearty welcome? Owing to the Catholic ascendancy in Poland, the Unitarians were driven from that country, and 400 of them found a ready asylum in Transylvania, the inhabitants of which country they rewarded in the best way they could, by giving them the benefit of their principles and example. Poland at this day is maintaining a noble struggle in defence of her civil liberty; but should it be the will of an inscrutable Providence that the unrighteous cause should succeed—should it be the will of Providence that these zealous advocates of civil liberty should be driven from the land of their fathers, may we not hope that Transylvania will again be the asylum of Polish exiles; and that, feeling and enjoying the benefit they derived from former Polish example, they will in their turn give instruction and assistance, so that the time may be when we shall see within these walls delegates from Poland as well as Transylvania!

The resolution was then carried una-

nimously, the Rev. CHAIRMAN observing, in putting it to the vote—I cannot propose this motion without mentioning what appears to me to be a debt of gratitude to a labourer who has been called from the vineyard: I am alluding to the Rev. Mr. Severn, of Hull. Some here will remember a remarkable prayer of his made before the Unitarian Fund, in which he laid at the footstool of the Divine mercy the case of our neglected and almost forgotten brethren of Transylvania. Mr. Severn was the first that mentioned the Transylvanian Unitarians at our meetings, who, in his characteristic manner, he described as having fourscore churches, which must be called churches by the people of this country, for they had steeples and bells.

Dr. KIRKLAND.—Permit me as an American, Mr. Chairman, to reciprocate the expression of interest in the progress of Christian truth, and the kind personal greetings contained in the resolution just passed. They are in agreement with the friendly treatment and the brotherly love I experienced in visiting different places in the United Kingdom. The spirit of religious inquiry is abroad in the United States of America. It has done something for received opinions in that country, producing from time to time explanations and concessions which render them really or apparently more consonant with acknowledged principles. But the human formularies of doctrine which are generally adopted, allow only a limited scope to the liberty of examination. It is among those who refuse to be trammelled by articles, who take no standard of belief but the word of God, and admit no restraint on the exercise of their right of judging but the love of truth, that the proper fruits of inquiry may be expected in their full extent. Those who act upon these principles in that country, though not liable to all the discouragements which pertain to the cause here, are still obliged to encounter great opposition. The laws of the land insure them civil freedom; but hereditary opinion, traditional faith, and prejudice, exert a prodigious power. We have reasons for thinking that the friends of liberal sentiments in the Union will increase; they are already numerous in some parts of the land. The cause is seriously and sincerely professed and ably maintained. In the mean time, we congratulate you and ourselves on your circumstances and prospects in this highly-favoured region. From the East and from the West we have come to join you in the worship of one God by one

Saviour and Teacher, and to witness your zealous exertions in behalf of what we believe simple Christianity. Continue to profess, and to spread as you are able, by precept and example, the glad-tidings. Continue, ye who minister at God's altar, to plead his cause with persuasive power; trust him, ye lovers of pure doctrine, in his own time to give full effect to your endeavours to refine his religion from human corruptions.

The Rev. W. J. Fox.—The motion which devolves upon me to present to the meeting is one which has never been surpassed by any proposition that has been made to this Association, or to the various Unitarian Societies by whose combination this Association has been formed, for the simplicity and truth of the principle on which it is founded—for the benignity of the spirit by which it is animated, or for the importance of the results of which its adoption may be productive. It is a resolution which directs our views, not to the rich, the great, or the learned, but which turns our attention to the great mass of society; which reminds us that the gospel of Christ was originally preached to the poor. That benevolent spirit which sought out the poor for the purpose of relieving them, is the spirit by which, through all ages and countries, its professors should be animated, and which calls on this meeting forthwith to put into operation an experiment of this kind; according to the example that has been set us by our American brethren, and by the labours of Dr. Tuckerman, which have succeeded in establishing domestic missions for the instruction and relief of the poor of that country. I will now read the motion, that the assembly may be in possession of the object at which I am aiming in the remarks which I am about to submit to you. It is, "That the gospel was originally, by its blessed Author and his apostles, preached to the poor; that its spirit requires of its professors, through all ages and in all countries, a zealous employment of the best means for improving both the temporal and spiritual condition of the great mass of mankind; and that by the establishment as soon, and as far as shall be practicable, of Domestic Missions, whose object shall be, in conformity with the plan stated in the Circular addressed to the Unitarian public by the late Committee, to relieve their wants, enlighten their minds, and purify their characters, this Association will best shew the identity of Unitarianism, as a religion of

love and mercy, with pure and undefiled Christianity."—The plan which has been marked out by the Committee in the Circular addressed to the members of the Association, is described so clearly and briefly, that I cannot do better than read to you the few sentences that are devoted to that purpose. (See Monthly Repository for May, pp. 315, 316.) It must be evident to those who have paid attention to the formation of such institutions, that this proposition differs materially from any that is now in existence in this country: in fact, it is the creation of a new class of Christian ministers—of a set of evangelical teachers, whose duty it will be to carry the gospel into those abodes of vice, wretchedness, and misery, where the regular preacher, owing to the nature of his labours, cannot be expected to penetrate, and where, without some such mode of instruction, it never can be hoped that Christianity will make its way. It will not be the business of such men as are to be employed on this mission to enter on the subject of particular tenets; it will not be their business to trouble the minds of those whom they shall have to instruct with the niceties of theological disquisition. It will be enough that, if information is asked, it shall be given—if doubts are entertained, that they shall be explained and made clear. Their mission, like that of the Apostle, is not to baptize or to sectarianize, but to preach glad-tidings to the poor. It differs from other missions, inasmuch as it is no part of its object to establish congregations: on the contrary, its object is to seek those many of whom cannot, from the nature of the case, become members of a congregation. They will have to go to those who, from their condition of abject want, cannot with decency shew themselves within the walls of a place of worship: they will have to seek out the sick, the aged, and the bedridden: to take them that instruction and consolation for which they cannot come. It will not be desirable for such a missionary to form a congregation, for the charge of a congregation would require an occupation of time which will be inconsistent with his devotion to that work which is peculiarly marked out for him. Nor will it be like those institutions, the object of which is to visit and relieve the sick, for which employment agents of inferior intelligence are found to be sufficient. We contemplate finding agents worthy of so God-like a work—men of such knowledge of the world that they shall be competent to work with judgment the

important machinery which will be committed to their charge. This mission will also be different from all others that have preceded it, because it will extend its attention to the temporal necessities as well as the spiritual wants of mankind. It will regard man in all his faculties. It will seek to dissipate his physical wretchedness as well as his mental misery. But though it has thus much of novelty about it, it cannot be said that the scheme is altogether untried; for, thanks to the zeal of our brethren in America, Dr. Tuckerman's report gives ample demonstration, that if the plan fails in this country, it may be owing to the want of skill on the part of the originators of the scheme—or to want of zeal on the part of its supporters—or to want of aptitude on the part of its agents; but at all events, it will not be owing to any fault in the thing itself; for it appears from the contents of the reports, which probably many who hear me have had an opportunity of reading, that great good has been actually realized in the town and neighbourhood where the attempt has been made. There are cases on record there of those who have been raised from the most abject condition to fresh hopes of prosperity in the world, and who have been stimulated to begin a new career with a prospect of losing in success the misery that had previously overhung their existence; instances also are given of children who had been gradually practising a course of petty fraud, such as must finally lead to the more grievous inflictions of the law, but who by the influence of these domestic missions have been turned aside from the wickedness of their pursuits, and now afford every hope of passing through life with respect and esteem, and of becoming the teachers of others, thus not only being saved themselves, but being the means of salvation to their fellow-creatures: cases, too, are on record there of the grossly ignorant who have been instructed and enlightened—of families which were on the verge of being scattered over the surface of the country to obtain a miserable pittance either by plunder or by beggary, but who have been enabled to strengthen one another, and help each other forward in a course of honest and united industry: cases are there of the victims of habitual intoxication, and the commission of other vices, being released from the bondage of sin, and enabled to walk in the spirit and holiness of the gospel. If these things then can be accomplished in Boston, why may they not also in Lon-

don, and in Liverpool, and in Manchester, and in Bristol, and in other populous districts, where surely there is not a less proportion of ignorance, vice, and wretchedness, than in America? And that there is not less of beneficent zeal for mitigating these inflictions on the human race, I trust this meeting will shew. In this metropolis it is estimated that seventy thousand persons rise every morning who have no resource whatever for the coming day, and whose only prospect for passing through it is either by means of beggary or robbery—of fraud or violence: to this there is to be added a proportionate number of children who are training gradually to a course which will end in the loss of their services as good citizens to the State, or perhaps through the means of vice, early learned and dangerously followed, to the direful expiation of blood. With such considerations as these pressing upon us, shall we rest contented and do nothing? It may be said that whatever we can do will be but little. It is true that it will be but little; all good efforts at the outset are but little, but they grow and expand till at length they overshadow the misery to which they have been opposed; and thus where sin has abounded, grace superabounds. Little was the grain of mustard-seed of which we read in the parable; and it seemed as though it were not worth the ground it was to occupy: but there it was put; and presently its root struck out, its stem arose, its branches expanded, and the shade of them spread over the place that had first fostered the seed, and the birds of heaven sang among the branches: so this tree shall grow, and prosper, and flourish, in spite of the insignificance of its origin; and the poor, the afflicted, and the wretched, shall rejoice in its shade, and its leaves shall be for the healing of the nations. But still it is said that it is little! So, too, were the paltry vessels of Columbus that carried him across the great waters of the ocean; and yet they were sufficient to discover that mighty continent where conscience found her asylum, and independence won her victories, and freedom reared her banner, calling on the whole earth to rejoice in the resources of safety and of promise which that continent affords to the human race: and thus may our mission discover regions yet unexplored of beneficent exertion, conferring benefits and enjoyments which are yet unanticipated and unimagined. It is not merely as a charity that I advocate this plan. I advocate it as an appropriate

supplement—as a necessary result, of the scheme in which we are already embarked. What has been our object for so many years? To something of this kind we must have been tending; and in it we must at last find the completion and perfection of our plans. Our first Association, that of the Unitarian Book Society, was one of learned men—not looking so much to proselytism as to an open and manly avowal of opinions—opinions which they had studied by the light of the midnight lamp, in seclusion and solemn consideration, and which at length came forth to the world as the union of men who were shedding immortal honour on the cause. They established Unitarian Christianity on the broad foundation of profound learning, intelligent research, and painful application. This then was doing a good; but it was not enough to do. The next step soon followed. The object of the Association was put in a more popular shape: to the books of those learned men who declared the meaning and true intent of the Scriptures succeeded tracts more likely to reach the humbler classes of society: to the poor we sent missionaries to preach the true gospel: the age of controversy arrived, and one false doctrine after another was assailed and destroyed: we grappled with our theological opponents, and made way among those who held religion but in an imperfect shape, and needed reformation. Time passed on, and we found that we could not, wholesomely to ourselves and with benefit to others, remain merely engaged in the arena of contest with theological disputants: we then began to expound Christianity as it appeared to us in all its native purity of spirit, in all its majesty of elevation, and in all its beauty of proportion. We felt that in merely disproving the arguments of our opponents we had not done enough; that a mere negation could not have power over men's minds; that a positive doctrine must be taught; that we should prevail, not by the exposition of errors, but by the promulgation of truth. In this we have laboured well, and shewn the world what the truth of the gospel is. But are we to stop here? Are we only to exhibit to the enlightened what God sent for all, and which should be as universal in its principle as the air we breathe—as the very earth on which we live? We must go on; we must lay hold of the great mass of society; we must address ourselves not only to those who have some religion, but to those who have no religion at all: we must

appeal to that great multitude who ought to have, but have not, religion to lead their steps. It has been objected to us that we only make converts from other classes of Christians. I well remember the answer of the late Pendlebury Houghton, (when I mention his name I need not say that it was both pointed and applicable,) when such an observation was urged upon him. "I suppose," said he, when this charge was brought against the Unitarians, "that you cut out Christians in the rough, and we polish them up." But we shall not cut out less perfect forms if we go to the great quarry itself, and shape the material we find there to that godlike image which we believe in our souls that humanity is still destined to bear. Christ descended to form man anew in the image of his Maker, not with exceptions, for man universal was the object of his mission. And even our religion itself would be worth comparatively nothing, if it were only the religion of superior minds. Nor is this true only of religion, but of every thing in the world which is worthy of attention and regard. That which does not contemplate or embrace the great body of society is in the estimation of the wise man worthless, nor will it attract the good man's love. If science were to be confined to answering the purpose of procuring fame for those who make researches into its recondite truths, and penetrate its hidden meanings, or if it were confined to aiding the gains of those who are amassing property and can put expensive machinery in motion, then science would be worthless. But it is not so. The wise man loves science because it goes far beyond these things: he loves it because it carries comfort into cottages, and because it affords advantages to the poor, at which even the rich man in the more barbarous ages could not arrive. So with political institutions; if they do not embrace the amelioration of the whole of mankind, then, in the estimation of the philosopher, they are worthless; and instead of raising our veneration, they can only excite our disdain. If government does not seek the benefit of the whole people; if lawgivers do not provide for the wants of all; if sovereignty does not embody the desires of the whole nation, then is government a tyranny, and property is robbery, and punishment is a crime, and allegiance to individuals is treason to humanity. All the productions of art, of talent, and of genius, become purer and brighter in proportion as there is created in the bulk

of the people a capacity to enjoy and to understand them. It is therefore wisely contemplated in this institution to which my motion refers, to employ men of superior mind and character, for they are best calculated to act with a healing influence on those below them. The effect that they will produce will be like a scene with which you, Sir, are not unacquainted; for it was, I believe, about the time of your residence in that lovely Isle of Wight that the remarkable phenomenon to which I refer occurred. Perhaps it may not be generally understood what is meant by a land-slip at the back of that island. At some distance from the sea there is a range of lofty rocks, covered with a soil teeming and prolific. There the myrtle blossoms in all its beauty, and in the autumn rich ears of wheat bend over the dark brows of those frowning rocks, while below towards the sea all is barren, wild, and unproductive. At the time of which I speak the soil above these cliffs moved—it rushed over the brow—it descended on the barren spot beneath. What was the consequence? All above remained as rich and as fertile as before, while below, all amongst fragments of bare rock, monuments of the past, there came a rich vegetation of all the productions of the earth, spreading themselves in novel luxuriance over this newly-acquired domain. And so will it be in this our mission: the minds of enlightened and honest men will be precipitated on those below, creating a moral fertility where now all is wild and barren; the wilderness and the solitary place shall be glad for them, and the desert rejoice and blossom as the rose. Repeated allusion has this evening been made to our visitors from other countries. What better greeting can we give them, what nobler recollection of this meeting, to enjoy themselves and tell their fellow-countrymen, than the institution of a mission so purely Christian, so blessed in its spirit and results, as that contemplated in the resolution before us! We have Irishmen here; natives of the land where popular agitation has recently conquered for them popular rights. Let them return and tell their countrymen that we too are about to agitate, but not with the violence of public clamour. Such missions will descend on the poor and wretched gently as the angel on the pool of Bethesda, stirring the waters with that agitation which has the power of healing and of blessing. Let the Transylvanians return and tell their compatriots, that while they maintain an

equality with the other religions of the state, and have their share of the public honours and trusts, we are claiming a moral equality with other Christian persuasions that occupy England; and that having equalled these in our pursuit of truth, we will not allow them to leave us behind in any pursuit of love and mercy. There are Frenchmen here; let them return and tell the brave men of Paris that we are in the barricades of theology, struggling in the holy insurrection of reason against ecclesiastical and sectarian domination, but that we fight as the Jews of old were prepared to do, when with their weapons girded on they rebuilt the temple of the Lord. In conflicting, we cease not to build, till the spiritual temple of the God of righteousness and love shall be upreared in purer glory than that of old. Let our American brother return and tell the Unitarians there, that we are following their example, and glad to be their imitators in the cause by means of which they are repaying the old world its discovery of their continent, by discovering for it in their turn a new world of charity: let him tell them that theirs is an example of which we are proud, and of which we hope by worthy labour to reap the harvest. And when our Oriental friend shall return, if return he must, (long be it delayed!) to his native regions, may he have to report that Europe is not only as supreme as he esteems it in sciences, arts, and arms, but is beginning to aspire to a supremacy in benevolence which shall annihilate all other supremacies, and even in the end its own, by assimilating and exalting human feeling and human character in all the regions of the world. The Rajah remarked to me the other day, with somewhat of an indignant feeling, that he had been shewn a painting of Jesus Christ, and that the painter was false, for he had given him the pale European countenance, not remembering that Jesus Christ was an oriental. The criticism was just. Those theologians have painted falsely too who have portrayed Christianity as a cold and intellectual religion, and not given it that rich oriental colouring of fancy and of feeling with which the Scriptures glow, and by which they possess themselves not only of the mind, but the heart and soul of man. Oh, thus may our religion appear, creating the whole human race anew in the image of the Creator! This, Sir, is what I would see realized: this, I believe, must arise from the adoption of the motion; for I cannot help feeling that our example will be

followed till it spreads through all other sects, and through all other countries, till man shall advance in that course which has been marked out for him, till he become that creature of dignity, purity, and happiness, which the Maker designed him to be. I beg of this meeting, in the name of charity, of Unitarianism, of Christianity—in the name of humanity itself, not merely to adopt this motion by the lifting up of their hands, but to adopt it by lifting up their hearts to God for his blessing on such an object, and by that prompt and liberal support, according to the extent of their means, and according to the strength of their feelings, which alone can insure its realization, and send it forth on its beneficial course, conquering and to conquer vice, ignorance, and wretchedness—the worst enemies of mankind. Let this be done, and we shall be able to look back with congratulation on the proceedings of this day: nor only that—but the coming generation, and thousands in after generations, shall have reason to mention with gratitude the name of the British and Foreign Unitarian Association.

Rev. EDWIN CHAPMAN.—In rising to second this motion, I would fain pay a tribute of admiration to the speech we have just heard. I would call it eloquent, but I know no word sufficient to express my feeling of its excellence. Let me, however, say that the motion has my fullest approbation. For myself, I have some experience of the advantages that may be hoped to accrue from the plan now proposed; and those who shall think that it will not succeed, can know but little of the habits of the poor. The poor are ever willing to receive what is proffered in the way of instruction and knowledge; and therefore when we go to offer them this pearl of price beyond all value, I contend that it can be no intrusion, and that they will by no means esteem it such. At this late hour, I will not occupy more of your time; but I could not help saying thus much, because I feel most deeply the importance of the plan that is proffered to you for your acceptance.

The resolution was then carried unanimously.

Rev. JAMES YATES.—I have a motion to propose of great importance, and though the hour is late I am averse that the meeting should separate without attending to it. The resolution might have been proposed at any time; but now that Unitarianism has been brought before the public, it is more particularly necessary. I allude to what has lately taken

place at the Bible Society and other religious meetings. Much as I value the Unitarian doctrine, I am sure that I value Christian spirit still higher; and I therefore cannot help rejoicing at the manifestation that has taken place in our favour at the Bible Society. I rejoice, too, at it the more because it did not take place in consequence of the exertions of Unitarians. We have heard in the Report of Jews, Unitarians, and other religionists, all meeting together in one place to worship the one God; and now in the nineteenth century, we hear of men meeting in London to debate whether individuals shall be allowed to co-operate in the circulation of the Scriptures if they do not believe in the Tri-une Jehovah. Such things are lamentable. But there are, nevertheless, two sides to the picture. The way in which we were attacked I will not describe, for in so doing I should be striking a most inharmonious string. Suffice it to say, that the attack was made by one whom I must describe as a most outrageous fanatic; and with those two words I dismiss him. But the attack was received in a manner that may afford us some pleasure: though the meeting lamented our departure from doctrines which they deemed of importance, yet they expressed themselves willing to set a fair value on our private character, for which reason they were willing to co-operate with us in the works of love and mercy. It is in consideration of these feelings that I am anxious to bring forward the present motion. The question, however, which was agitated at the Bible Society was no new question. Twelve years ago, Mr. Norris, of Hackney, advocated principles like those of Lieutenant Gordon; and it was on that occasion that our excellent Chairman published what I take to be the most admirable of all his works in defence of Unitarianism. I will not, however, enter into its praise now, but merely observe, that as the work is out of print, I most earnestly wish that it should be again laid before the public as suitable in a remarkable degree to the present circumstances. I beg leave to move, "That the Unitarian faith is intimately connected with the great principle of the sufficiency of the Holy Scripture; that its professors have been distinguished by the maintenance and active assertion of that principle; that while they cherish an earnest desire for the exclusion of detected and generally acknowledged forgeries from the sacred volume, they have always been anxious for its universal dissemination; and that we, therefore,

rejoice in the spirit in which the British and Foreign Bible Society received and resisted a recent attempt to impose a doctrinal Test on the Members of that Institution."

Dr. CARPENTER.—In seconding this motion I will not occupy much time, but I am desirous to state—what cannot be learned through the public prints—that the greatest attempts were made throughout the kingdom to carry the intolerant spirit that was evinced at the Bible Society into effect, by endeavouring to persuade the local committees to second the endeavour to exclude those who did not acknowledge the Trinity. In a place where there were forty persons assembled, and where there were only myself and another anti-trinitarian, it was proposed by a clergyman who takes the lead of an Evangelical party, and seconded by a Baptist minister of Bristol, that the opinion of the meeting was, that the constitution of the Parent Society should remain unchanged, and that the Parent Society should be informed of that opinion. I had gone thither without at all knowing that such a resolution would be proposed, and it was exceedingly gratifying to me to see a body of men cheerfully supporting this Christian resolution, and to learn that it was carried by a majority of thirty-seven out of the forty.—Dr. Carpenter then adverted to a misrepresentation of some remarks made by him at the Manchester Meeting, by the Eclectic Review. Our readers can refer to the Report, in our last Vol. pp. 563, 564. Perhaps Dr. C., if he deem it needful, will favour us with a more distinct account of his animadversion on the misstatement than our Reporter could catch at the moment. He concluded by saying—The Eclectic Review remarks, that these assertions were made after dinner, insinuating that, therefore, it might be supposed that I was under the influence of wine. Those who know me, however, will know that that could not be, for I never take sufficient wine to have such an influence upon me: and I now take this opportunity of repeating what I then said, with a solemn conviction of its truth. I am glad that we have these meetings, instead of convivial meetings, as they are called, and which, I trust, will in future be altogether done away with. Those convivial meetings were too excluding. Why are we not to have the presence of the young and of females—more especially of the latter? for, after all, it is through the mother that the Unitarian is formed; for it is only by an early education that the mind

can be properly trained. I have gone through Ellis's Polynesian Researches, and I do say that, though it contains other things, the principles of Unitarianism are taught: and with respect to what I said about the churches, I do hold that the principles of Unitarianism will one day be taught in them.

The resolution was then carried unanimously.

Rev. HENRY ACTON.—I beg to move, "That the importance of the objects contemplated by the British and Foreign Unitarian Association, and the extensive and promising fields of usefulness which invite its labours, require, and in the opinion of this Meeting ought to obtain for it, the liberal, universal, and persevering support of the friends of a Rational and Scriptural Theology." We have heard described what the objects of this Association are, and we best know how to support those objects. Let it not then be recorded that it has not received the assistance that it deserves. In particular, I trust that we who come from the country to enjoy the meeting of the Association, will return thither with a determination to support it.

Rev. HUGH HUTTON seconded the motion, which was carried unanimously.

Rev. W. J. FOX moved thanks to the Chairman, after which the meeting separated at half-past ten o'clock.

Thus terminated the proceedings of a meeting which will be long memorable in the annals of Unitarianism. It is impossible to describe the animation, the interest, the enthusiasm, which prevailed. Let but the feelings which were excited be consistently acted upon, and it is equally impossible to estimate the good which may be reasonably anticipated. The brightest prospects are opening before us, and let our friends throughout the land bestir themselves, that advantage may be taken of the time. The balance of the Treasurer's account changed sides early in the evening. But much yet remains to be done. The establishment of City or Domestic Missions ought not to be delayed a month for want of funds; we trust it will not. Mr. Potter, of Manchester, has set a noble example to our Local Treasurers of successful exertion to procure new subscribers. Every member should become a collector. A collection sermon should be preached in every chapel. The lateness of the hour necessitated Mr. Acton's proposing the last motion without preface. We would give something for the speech which would else have been spoken. It would have made every body give some-

thing. Every Unitarian should know and feel that the Association has the most earnest desire, and the most inviting opportunities, for rendering important services to the cause of truth, righteousness, and benevolence; that it only wants the power; and that it is for him to withhold, or to impart, a portion of that power.

Hull, East-York, and North-Lincoln Unitarian Association.

THE half-yearly Meeting was held at Lincoln, on Thursday, March 31st, and Good-Friday, April 1st. On the Thursday evening, the Rev. W. Worsley, of Gainsborough, conducted a religious service at the chapel; and the Rev. J. R. Beard, of Salford, preached from 1 John iv. 14: "The Father sent the Son to be the Saviour of the world." On Friday morning, the Rev. Richard Wright, of Kirkstead, led the service; and Mr. Beard preached a sermon on "the decline of Trinitarianism," in which, after briefly tracing the growth of the Trinitarian system in the Christian Church, he pointed out the numerous and plain symptoms of its decay which are now manifested in almost every country where the gospel is professed. He took for his text Rev. xiv. 15: "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." In the evening Mr. Duffield, of Thorne, led the service; and Mr. Higginson, of Hull, preached on the Sacrifice of Christ.

The members and friends of the Association dined together soon after the morning service, to the number of forty-seven; of whom thirteen were ladies. The Rev. R. K. Philp, of Lincoln, presided. Omitting the particulars of "appropriate sentiments" and "animated addresses," which are usual on such occasions, the writer hazards his opinion on what was more peculiar at the Lincoln meeting, the presence of ladies at the dinner-table. It is the habitual arrangement at some Congregational and Association meetings; and he must at once avow that he wishes it may become more general. The exclusion of the weaker sex from an intellectual and religious treat, which they would enjoy as much, and desire as earnestly to participate, as the "lords of the creation" themselves, appears a most unmanly and unjust procedure. Why should the men monopolize a religious social meeting, unless their sex alone were designed for society and interested in religion? Why should women be excluded, if their religious

feelings would be interested not less deeply, and if their social relations are equally important? Nay, if (as is more strictly the case) the religious principle is deeper, warmer, and more susceptible of social culture, in the female bosom; and if the place which women fill in domestic and social life is such as to give them a more extensive influence on the conduct and happiness of the human species, the claim becomes the more imperative to provide religious influences for those who will cherish them so deeply, and reciprocate them so widely. The influence of the female mind in civilized society is incalculably important; and if justice does not recognize the claim here asserted for equality of rights, the appeal may be made, perhaps, with better success to the policy of the plan. If we disregard the wishes or dispute the rights of the claimants, perhaps we may find it advisable to gratify their feelings for the sake of promoting their usefulness to our families and ourselves. We may be disposed to make their intercourse even more improving and delightful, to keep up their intellectual activity by every means as an incitement to our own, and to give them free access to stores of religious thought, from which we may draw refreshment in the troubles, and support under the anxieties, of the world.

But it is said, perhaps, the enjoyment and the advantage of our social religious meetings may be extended to females without placing them at a public dinner table. In plain English, "they may go into a gallery or be accommodated with back seats, after the cloth is drawn, to hear the speeches; and this is all they care about." True; they care nothing about the eating and drinking—they only wish to hear the speeches. "The feast of reason and the flow of soul" is to them the single attraction; and if the ladies will consent to be introduced with the dessert—at any rate, if, as it is sometimes alleged, they would prefer this plan as more unobtrusive than the other, let this be the plan adopted. Provided they have such an opportunity as they think it not unbecoming to accept, of sharing the intellectual and religious pleasures of the meeting, it is enough. The advocate of their claims is satisfied, if they are. But not a little may be said in favour of the Lincoln plan. It seems, in the first place, more like the acknowledgment of a right than the doling out of a favour; and such it ought to be. At the table, the women seemed to be recognized as parties to the religious interests of the

meeting; in the gallery or back benches, they would have been obviously on sufferance merely. Let but the Lincoln plan, however, be once attempted, and it will, I trust, speak its own recommendation. If a doubt, inclining to the gallery plan, existed in the writer's mind previously, it was changed by the experience of Good Friday into the conviction here expressed of the superior desirability of the plan adopted by our Lincoln friends. Without meaning to disparage one mode, though certainly to give superior praise to the other, I must say, there was a degree of order, gentleness, and propriety, evinced on that occasion, which does not, and perhaps cannot be expected to characterize public assemblies of men only. At a public dinner-table of the latter kind, every one takes care of himself, and no one feels bound to do much more; but every man at once perceives the case to be altered by the presence of females around him. In one word, the dinner-meeting at Lincoln had more the character and appearance of a party (a large one indeed) in a *private* house, than of a *public* dinner at an inn. This was obviously attributable to the presence of ladies at the table. And as no one would claim for the male sex the exclusive right of dining in large parties in private houses, why should the presence of ladies be thought inadmissible at a meeting of religious friends in a public room, where their presence creates those little delicacies of social intercourse which it demands?

It was highly gratifying to the members of the Association to meet not a few Unitarian friends from various places beyond the limits of the district,—from Boston, Fleet, Lutton, and Kirkstead. Their presence served the purpose of linking this Association in friendly union with that of the North-eastern district,—an union which distance renders impracticable, except when the meeting for one district is held, as lately, almost on the confines of the other.

E. H.

April 27, 1831.

Christian Tract Society.

THE Twenty-second Anniversary of this Society was held, at the Worship-Street Chapel, on Thursday, May 5th, when the Rev. Robert Aspland was called to the Chair.

From the Treasurer's Report it appeared, that although more than £270

had been received in the course of the year, there was a balance remaining of only £1. 8s. 10d.

The Report of the Committee was then read. It congratulated the subscribers that their institution appeared to be attracting more of the public attention; it stated, that in the last year *three* new tracts had been printed, and *ten* old ones reprinted; that there had issued from the store 23,000 tracts; that grants of tracts had been made, or sets presented, to individuals or societies in various parts of England, in Ireland, and on the Continent of Europe, in America, Van Dieman's Land, and the East Indies: it further stated, that the Committee had thought proper to concentrate their stock, almost entirely, at their dépôt in Walbrook Buildings; and it concluded with the following passage:

"Although great exertions have this year been made to collect out-standing debts, and to increase the list of Subscribers and Donors, the expenses which the Committee have been led to incur, in order to carry into effect the purposes of the institution, have been more than usually heavy; and they are sorry to state, that at the present time they owe £70, and have not more than £40 available towards its discharge. Some of the expenses above alluded to are indeed such as will not occur again, having been occasioned by the fitting-up of the office in Walbrook Buildings; yet the Committee are deeply sensible that the ordinary proceeds of subscriptions and of tracts sold are not sufficient to defray their current expenses, and to enable them both to make the grants which are desirable, and to meet the wishes of the Subscribers for a frequent supply of new publications. In these circumstances they venture to appeal to the generous consideration of the public. They are persuaded that such little works as *William's Return*, *The Twin Brothers*, *Henry Goodwin*, and *James Talbot*, need only to be known to have their value acknowledged; and they refer with confidence to what they have this year done in the printing and distributing of tracts, as some pledge that the Society is in an effective state, and that the money which is contributed will be well bestowed."

The total number of tracts printed up to this time was stated to be 511,781, of which there had been sent out from the store 440,781, leaving a stock on hand of 71,000.

The Report having been received and ordered to be printed, thanks were voted

to the officers of the past year, and to the authoress of Nos. 58 and 60, *The Harvestman's Feast*, and *The History of William Rogers*; and the following gentlemen were elected into office for the year ensuing: *Treasurer*, James Esdaile, Esq.; *Secretary*, Rev. S. Wood; *Committee*, Revds. E. Chapman, J. C. Means, and J. S. Porter; *Messrs*. Bailey, Clennell, Dixon, Fernie, Richmond, and Smallfield; *Auditors*, Messrs J. Evans, J. Fisher, and S. Hart; *Collector*, Mr. Wiche.

In consequence, it is presumed, of the wetness of the evening, the attendance at the meeting was small; but those who were present appeared to be thoroughly convinced of the utility of the objects for which the Society was instituted, and animated with a fervent desire that it might be productive of still greater benefit than that which has yet been derived from it. The Secretary stated his belief that the affairs of the Society are now placed on such a footing that many inconveniences formerly experienced will in future be avoided; and the Chairman, in conclusion, expressed the warm interest which he felt in the prosperity of an institution, of which he had himself been one of the founders, and mentioned it as not the least of the benefits which have resulted from it, that it has induced individuals, especially ladies, to exercise themselves in literary composition, and to appear before the public in the character of authoresses. Mrs. Mary Hughes, he said, had frequently remarked to him that the Christian Tract Society had made her an authoress.

PRIZE TRACTS.—The two remaining premiums offered by the Committee of the British and Foreign Unitarian Association, viz. those for Tracts on the Evidences of Unitarian Christianity, adapted for circulation amongst Mohammedans, and amongst Jews, have been both adjudged to Miss H. Martineau, of Norwich, who gained the former prize for a Tract addressed to Roman Catholics. Each of the prizes was awarded by a distinct set of judges, three in number, appointed for that especial purpose. We congratulate her on a result so honourable to her talents and acquirements, and to the spirit in which they are employed. The Tracts are to be translated into various languages, and their extensive circulation will greatly aid the operations of the Society.

Ulster Tract Society.

A TRACT Society is in progress in Belfast, to be denominated "*The Ulster Unitarian Christian Tract Society.*" The object of this Society is, to maintain the sufficiency of scripture as a perfect rule of faith and practice, to vindicate the right of private judgment and free inquiry on religious subjects, and to promote a knowledge of the genuine doctrine of Christianity, that to us "there is but ONE GOD, THE FATHER."

This much-wanted institution has the prospect of being well supported in town and the surrounding country, and may be rendered very useful to the community. The humbler ranks are not able to provide large works, and many of those from whose circumstances and education better information might be expected, entertain the most erroneous ideas regarding Unitarianism. They have never felt its loveliness, consistency, and power, and cannot be good judges of its value, either in health or in sickness.

The Elections.

THE people have done their duty. The electors have acted the part of honest jurymen; they have well and duly tried, and true deliverance made between our Sovereign Lord the King and the Boroughmongers at the bar; and the verdict of Guilty is about to be recorded by those who have been delegated for that especial purpose. It is scarcely a figure of speech to say that the Reform Bill is carried. The will of the nation has been pronounced, plainly, firmly, irresistibly. A House of Commons has been returned, of which a large majority owe their election solely to their unconditional pledge to support the Bill; they are delegated for that single and specific object; and the hopes of the nation can only be disappointed by the foulest treachery, can only be deferred by the most reckless infatuation. We apprehend neither the one nor the other. The Bill is carried.

And the means are worthy of the end. The people have shewn themselves deserving of their success. The elections have displayed a strength of public principle, the existence of which could not previously have been credited. Corrupt inducements have been resisted, and sacrifices have been made, and a single-hearted determination evinced throughout the country, which we reflect upon with complete satisfaction. It used to be said, "Let the electors reform them-

selves." They have done so the moment that an adequate motive was presented.

The only allies of the rotten boroughs are the Universities. There they stand, hand in hand, Oxford and Old Sarum, Cambridge and Gatton, an edifying caricature of the union between Church and State! We will not at present inquire to what degree this union reaches, how long they will hang together. It is sufficient to remark, that the Anti-reform members for the Universities will be distinguished amongst their brethren by having constituents, and will represent those constituents. The Church thinks that its own interests are opposed to those of the community, and that it has something to apprehend from a fair representation of the property and intelligence of the country. We will not dispute the correctness of the opinion; we have some doubts of the prudence of its publication, especially in the offensive manner adopted at Cambridge.

There are various calculations of the majority secured for the Bill by the pledges of successful candidates. The lowest estimate makes it sufficiently large to ensure the serious consideration of the House of Lords. In the King, every body feels the fullest confidence. In fact, resistance in any quarter would seem like suicidal madness. We again say, with Bankes, in his retiring speech at Dorchester, "The Bill is carried." Thank God!

NOTICES

THE Annual Hull Meeting of the *Hull, East-York, and North-Lincoln Unitarian Association*, is appointed to be held on Wednesday and Thursday, June 22nd and 23rd. The Rev. G. Harris, of Glasgow, is engaged to preach in the Chapel, Bowl-Alley Lane, on the Wednesday evening and the Thursday morning; and

a public religious meeting is appointed to be held in the chapel on the Thursday evening.

E. HIGGINSON, Jun.,
Secretary.
Hull, April 27, 1831.

THE next General Annual Examination of Students of *Manchester College, York*, will take place in the Common Hall, on Tuesday, the 28th of June, and the two following days.

The York Annual Meeting of Trustees will be held in the Common Hall, on Friday, the 1st of July. The friends of the College will dine together at Eridge's Hotel on the last two Examination-days.

S. D. DARBISHIRE, } Secretaries.
J. J. TAYLER, }
Manchester, May 23, 1831.

THE Annual Meeting of the *Southern Unitarian Society* will be held on Wednesday, June 29th, at Poole. The Rev. Edwin Chapman, (of Deptford,) and the Rev. Robert Cree, (of Bridport,) have kindly engaged to preach on the occasion.

E. K., Secretary.

THE Nineteenth Anniversary of the *Eastern Unitarian Association* is appointed to be held at Ipswich, on Wednesday and Thursday, the 29th and 30th of June. The Rev. J. S. Porter and the Rev. Jerom Murch are expected to preach on the occasion.

W. J. B.

THE Anniversary of the *Kent and Sussex Unitarian Christian Association* will be held at Maidstone, on Wednesday, July 6th. The Rev. G. Harris, of Glasgow, is expected to preach on the occasion.

J. G., Secretary.

CORRESPONDENCE.

Our insertion of the most complete and correct account that the time allowed us to procure of the Association Anniversary occasions the postponement of several articles.

We are requested by the Editor of Dr. Priestley's Works to inform the Subscribers that Vol. XXV., or any previous Volumes, may be obtained on application to Mr. Horwood, 3, Walbrook Buildings, Walbrook.

ERRATUM.

P. 330, 11 lines from the bottom, for "Vienna," read *Vienne*, a town in the South of France.